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**M E M O I R S**

**O F T H E**

**L I F E**

**O F**

**MR JOSIAH TOMKINS,**  
Late STUDENT of MEDICINE in the University  
of EDINBURGH.

**E X H I B I T I N G**

**His fatal Seduction to Vice, his sincere Conver-**  
**sion, his awful Warnings to his Companions in**  
**Iniquity, and his joyful and triumphant Death.**

Collected by

**J A M E S N A S S A U, Esq;**  
His Companion in Sin and Repentance.

To which are annexed  
Several curious and instructive **ANECDOTES.**

Published from the Collector's original.

By

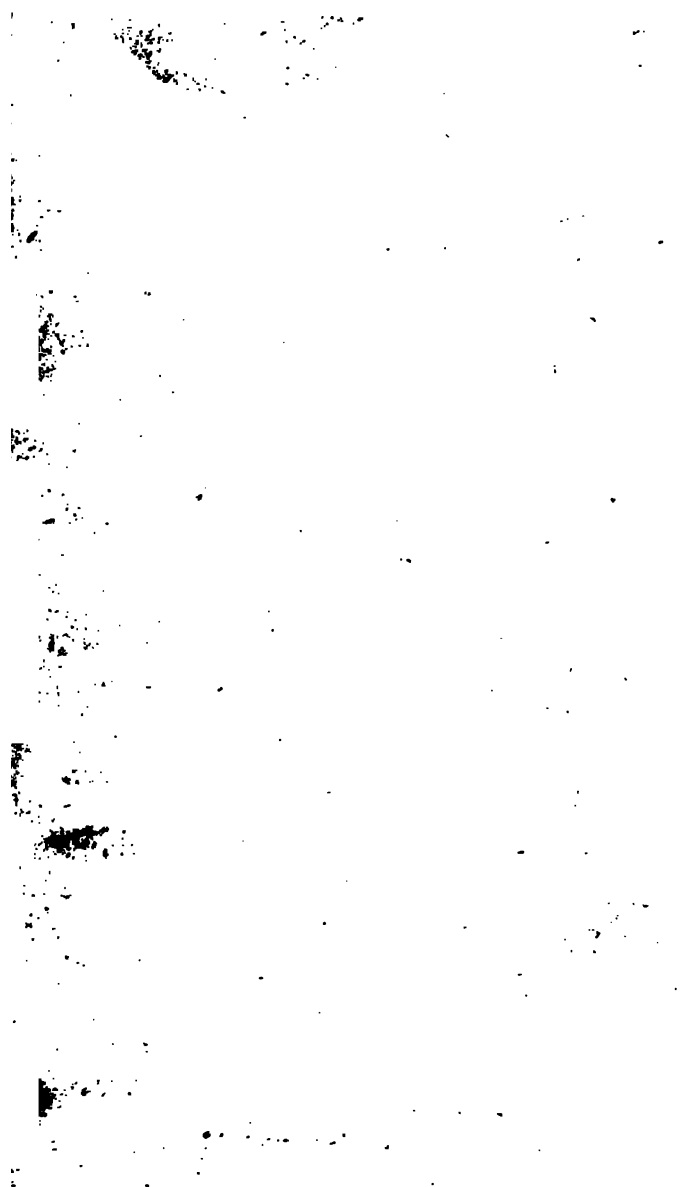
**Dr M O N T A G U E,** late of W——th.

**E D I N B U R G H:**

**PRINTED BY JOHN REID.**

**MDCCLXXIV.**

210. m. 219.



To  
ALL ATHEISTS AND INFIDELS,  
THE SONS OF VICE AND DISSIPATION,  
THE LEWD OFFSPRING OF PIOUS OR GRACK-  
LESS PARENTS,  
ALL THOUGHTLESS AND SECURE SINNERS,  
EVERY HATER OF GOD AND RELIGION,  
AND  
ALL SELF-RIGHTEOUS PHARISEES;

AND TO  
ALL PERSONS UNDER CONVICTION OF SIN,  
EVERY ONE DESIROUS OF SALVATION,  
THE CHILDREN OF GRACE AND REFORMA-  
TION,  
CHRISTIANS MODEST AND HUMBLE,  
TIMOROUS AND DOUBTING BELIEVERS,  
AND  
EVERY FRIEND TO CHRIST AND TRUTH:

THE FOLLOWING MEMOIRS,  
ADAPTED TO THE CASE OF EVERY PERSON,  
DESIGNED TO REPRESS LEVITY AND  
LEWDNESS,  
ROOT OUT INFIDELITY,  
PROMOTE SINCERE RELIGION,  
RECOMMEND VIRTUE AND MORALITY,  
AND  
ADVANCE THE KINGDOM OF CHRIST,  
ARE  
MOST RESPECTFULLY DEDICATED  
By

THE AUTHOR.



# P R E F A C E

## B Y T H E

### P U B L I S H E R.

**H**AVING been one of the companions of Mr T——s, first in iniquity, and afterwards, I hope, in the kingdom and faith of Jesus Christ, after that gentleman's death I retired to the country, and practised medicine in a certain city. Mr N——u, who had been Mr T——s's favourite companion, became also mine; and used to visit me four times a-year, sometimes oftener, as long as he lived, staying with me several days each visit. As he took down in short-hand many speeches, soliloquies, prayers, &c. made by our dear friend during his long illness and at his death, and reduced them into the form of a narrative, with a reading of which he favoured me; I earnestly importuned him to publish the account, as I was persuaded it might be very useful for promoting the interests of religion and virtue: but I could not prevail upon him by all the arguments I could use. However, I took a copy of the manuscript, and sent it to the printer of the present work, expressly prohibiting him to publish it without my permission.

Some months before his death, Mr N——u reviewed, enlarged, and put the finishing hand to these Memoirs so far as concerns Mr T——s, with the addition of other three parts. On his deathbed he delivered the manuscript, with a large collection of papers, writings, and letters, to the Rev. Mr ——, ordering him, immediately after his decease, to transmit them to me; which he did accordingly. On opening the large parcel sent me, I found a long letter addressed to me, written by Mr N——u's own hand, containing one of the two copies of his will, written by himself, in which he bequeaths to me the Memoirs, with all the manuscripts, papers, letters, and writings that belong-

ed to him, as well those entrusted to the Rev. Mr —, as those that should be found in his repositories after his death, giving me leave to do with them what I had a mind. Soon after another large parcel was sent me by his heir and executor. He had originally given the manuscript the title of, *An account of the life and death of a young gentleman, who lately died in —*. But after correcting and enlarging it, he prefixed the title the book now bears, with a dedication and preface. The account which he had several years ago favoured me with a reading of, was not near so full, ended with the death of Mr T—s, and had the two letters that were afterwards published, with my permission, in a monthly Magazine, annexed, under the title of *Extracts of two letters, &c.* In his travels he picked up the materials of what he calls the second, third, and fourth parts. He wrote the first and second parts in one volume; and the third and fourth in another, under the title of *Memoirs of several persons of both sexes*. And he tells me in his letter, that if Providence had spared his life some months longer, he intended to have added a fifth and sixth part, under the same title as the third and fourth, from a variety of extracts and letters, which he has sent me wrapped in two parcels, one entitled, *Anecdotes and histories for the fifth part of the Memoirs*, and, *Anecdotes, &c. for the sixth part*.

From the dedication and preface it would appear that the author intended this work for the press. On perusal of the four parts, all written with his own hand, and of the materials of the other two, I could not resist the inclination I for a long time have had, to favour the world with so valuable a treasure of Christian knowledge and experience; and I cannot but felicitate myself on being the happy instrument of publishing a work which natively tends to recommend vital piety and serious religion, in the most pathetic terms, to a world lying in wickedness; and I am sure that the sole view of the writer and publisher is thereby to promote the glory of God, and illustrate his sovereign and efficacious grace in the salvation of sinners.

*As the whole work will consist of three handsome volumes,*

volumes, I have allowed only the first volume to come abroad at first, resolving, if it shall meet with the approbation of the friends of religion, as I can have no doubt but it will, the other two volumes shall follow in due time, as I have now begun to compose the fifth and sixth parts from the excellent materials afforded me. The author's preface is reserved for the second volume.

It may not be improper to observe with regard to Mr T——, that while he lived in ——, he lodged in a retired place of the city; that his landlady was an ancient widow lady, very deaf, as was also her maid; and that they knew very little about him, except that he was sick, and apparently dying; that a few days before he was seized with his fatal fever, he gave out that he was soon to return to his own country; that falling sick in the middle of September, he languished till the beginning of April; that no body knew of his illness, or visited him, but his most intimate companions, except one gentleman, who a little before his death went to America; so that his condition never became the subject of public talk or speculation. After Mr N——'s departure to the country in the beginning of his illness, some one of his companions was almost constantly with him. For my part, out of the endeared regard I had for the worthy gentleman, I said many hours with him every day; and after Mr N——'s return, visited him daily. I regret that I did not take down many excellent speeches and exhortations he delivered to me and others, which were not a whit inferior to those recorded in this volume. But though they are now irrecoverably lost, I am sure every serious reader will bless God for those here preserved, which cannot fail to have a happy influence on the interests of piety, so warmly recommended by the dying gentleman.

I shall only further take notice, that, according to my last accounts, as well as by letters found among Mr N——'s papers, all Mr T——'s intimate companions are yet alive, settled in different places of the kingdom, and that they continue to shew the warmest attachment to the cause of religion, and to adorn  
their



their Christian profession by a holy conversation. The gentleman who desired to be present at Mr T——s's death, as related p. 246. some years after took orders among the dissenters, and is now a very famous and successful preacher of the gospel. Mr T——s and his lady died about a twelvemonth ago. The sons are comfortably settled, and the daughters married to their own relations, as has long been the custom of the family. Mr N——u left each of them a legacy, as he did one to me. I can give no account of the gentleman and lady, nor the famous Mally, from whose letters of correspondence he extracted the second part of the Memoirs, though it would appear I was acquainted with the lady when in a disguised habit. Nor can I give any account of the other persons who make a distinguished figure in the other parts, the author taking no notice where they lived.

I shall conclude with remarking, that whether all the initial letters of the names in these Memoirs are real or fictitious, as I believe they are of the latter character, the narrative is genuine, and intended, both by the author and editor, for the noblest purposes, those of advancing the glory of God, and promoting the best interests of mankind, in opposition to that levity and lewdness, and that deluge of wickedness and unconcern about eternity, which overwhelms the present age. And that it may be accompanied with the divine blessing for the benefit of every reader, is the hearty prayer of

June 10.  
1767.

The EDITOR.

The

*Extract of a letter from a Clergyman in the country, dated June 17. 1767.*

— I was intimately acquainted with the writer of the following Memoirs. He was a gentleman of solid judgment, great knowledge, and sincere piety. He had for about fifteen years spent the summer-season in visiting all the noted towns in the kingdom, where he became acquainted with the most eminent clergymen, and the most judicious Christians of every denomination, especially those among the dissenters; with whom he maintained a religious correspondence; so that a week seldom passed without his receiving and writing very large packets. In his travels he collected a great number of very instructive anecdotes, many of which I have heard him repeat with great pleasure. Mr N——u had, from his infancy, been troubled with a weakness in the lungs, and of late years with a cough, which threatened a consumption. He was very sickly all the last winter, and had the sentence of death in him. He then put the finishing hand to the first four parts of these Memoirs, and collected and arranged the materials of the fifth and sixth. He indulged me with a reading of the first four parts; which afforded me a most rational and religious entertainment, as containing the best and most accurate account I had ever read of a work of conviction and conversion, of a life of faith, of the glorious displays of grace in salvation, of the most forcible persuasives to a religious life, and of the most joyful and triumphant death; together with a series of the most striking anecdotes and entertaining histories, relating to the important interests of mankind, that are to be found in any language. A little before his death, which happened in the beginning of last month, he gave me the copy of these Memoirs,  
with

# \* A L L E T T E R, &c.

with a large parcel of papers, writings, and letters, to be conveyed to Dr M——, to whom he left them in his will, to be disposed of as that gentleman should think proper. His behaviour on his deathbed was truly amiable and Christian; and he died in sweet peace of mind, in the faith of being with the Lord for ever. After his interment, I transmitted the Memoirs, with all the other papers entrusted to me, to Dr M——, earnestly desiring him to oblige the world with the publication of so valuable a collection, that might be of great utility both to saints and sinners. As he has complied with my importunate desire, I heartily pray the blessing of God may attend the perusal of these excellent papers.—

## C O R R I G E N D A.

- p. 1.
- 34. 9. *for* and calculated *read* or tended
- 49. 23. *for* worth *read* worthy
- 52. 18. *for* word *read* Spirit
- 55. 22. *after* man *insert* can
- 62. 18. *read* Because
- 64. 18. 19. *for* love-adventure *read* love-conversation
- 70. 28. *read* duty
- ult. *read* worshipping
- 75. 1. *read* and
- 105. 32. *for* mean *read* means

C O N-

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# M E M O I R S

O F

## Two Young Gentlemen.

### I N T R O D U C T I O N.

**A** Modern writer hath very justly observed, that there has rarely passed a life, of which a judicious and faithful narrative would not be useful. For, adds he, every man has great numbers in the same condition with himself, to whom his mistakes and miscarriages, escapes and expedients, would be of immediate and apparent use. We are all prompted by the same motives, all deceived by the same fallacies, all animated by hope, obstructed by danger, entangled by desire, and seduced by pleasure. If then a narrative of an ordinary life, even when considered apart from adventitious and separable decorations and disguises, may be of great utility to mankind; how much more extensively useful, may I presume, will be that of my own, and of my dear deceased friend, whose days were for some years spent in a scene of the grossest impurity and lewdness, till we were stopt in our awful career, and reclaimed from the error of our ways, by that God who saith, *I will work, and who shall let it?*

To exhibit the most striking instances of the snares and seduction to which youth are liable; of the horrors of conscience consequent upon a life of vice and dissipation; of the amazing effi-

A

cacy

cacy of sovereign grace in the conversion and salvation of the most profligate sinners, who were dead in sins and trespasses, enemies to God by wicked works, children of wrath, and liable to condemnation ; of the pleasures of a religious life, far superior to all sensual gratifications ; and of the joy and blessedness of dying in the Lord, is the design of the following narrative : which the reader will find interspersed with awful warnings to companions in iniquity, serious exhortations to improve the time of divine forbearance and benignity afforded to men, and entertaining and remarkable anecdotes of the glorious effects of the redeeming love and grace of God in the salvation of some persons of the most abandoned characters. The whole calculated to humble and reclaim the sons of vice and profaneness, to animate every pious soul that aspires to heaven and immortality, to repress self-righteousness so natural to men in their lapsed state, to exalt the righteousness of God, as the one thing needful, and to promote the sacred interests of religion and godliness,

## C H A P. I.

*A short account of the author, and his seduction to vice by Mr T—s ; of their debauched lives, and the horrors consequent thereupon.*

**I** J—s N—u was born in a northern county in England, and was the only child and heir of a gentleman who lived constantly at his country-seat. As he had a genteel fortune, and was of a sociable and benevolent disposition, he spent his time in rural diversions, in friendly society with the gentlemen in his neighbourhood, and in a series of charitable actions to the poor, of whatever party or denomination ; but without  
much

much regarding religion, or the concerns of the world to come ; unless an occasional attendance on divine ordinances dispensed in a dissenting meeting-house not far from his seat, can be considered as sufficiently characteristic of a good Christian ; for though it does not appear he was religious, he always espoused the dissenting interest, being an enemy to ceremonies and pomp in divine worship, which he looked upon as relics of Popery, and human traditions. As my mother, who was an accomplished, learned, and religious lady, whom my father married when they were both pretty well advanced in years, and whom he entirely loved, died in my infancy ; I became the sole object of his most endeared regard. I was taught Latin at the parish-school, by a master of some note ; and was not without the assistance of tutorial and parental instruction. My life indeed in that early period was spent in the follies and idle diversions that youth are naturally addicted to : but though I had no great genius, I was celebrated for a diligent application to my books, and an ardent thirst after classical knowledge ; and my father, blind to the defects of my genius, or perhaps through an overweening conceit of my being possessed of endowments which I could never attain to, flattered himself with the vain hopes that I should one day make a figure in the world. He therefore directed my youthful studies with uncommon care, and furnished me with all the books he thought necessary for my improvement. But how vain are the expectations of weak-sighted mortals, and how foolish the hopes of doting parental affection, that is merely concerned about the outside of things, will appear in the sequel. My father, alas ! unmindful that religion and virtue are the highest ornaments of human nature, the true and



sole nobility, was solicitous only about furnishing my mind with liberal knowledge, without giving attention to the one thing needful.

When I was thought fit for higher measures of learning than can be acquired in a private way, I was sent to a certain university, of no small character for teaching the different branches of education. New subjects of learning excited my attention; and, except a little time spent in trifling diversions with a few new companions, I plied my studies with indefatigable industry, and thereby procured the esteem of my preceptors. I spent three years at the university, in a diligent prosecution of learning; and, in the recess of the college, I was not inactive, except spending a little time now and then in rural diversions at my father's seat, whither I retired in vacation-time. During these three years of academical studies, I gave myself no trouble about either the knowledge or practice of religion, and was as ignorant of Christianity as any Heathen, who never heard of the name of Jesus. I seldom went to any place of public worship, or, if I did, paid little attention to the words of the preacher; a syllogistical argument, a mathematical problem, a metaphysical distinction, an ethic question, or a classical beauty, being matters of greater importance to me, than all the contents of the volume of inspiration, or the most eloquent pulpit-harangue.

I was always, from my earliest years, of a sour, morose, and reserved disposition; shy of company and conversation; coveting the acquaintance of few persons, and few associating familiarly with me, on account of my unsocial turn. Therefore, during the period above mentioned, I contracted no intimate friendship with any young gentleman, though I was civil to every body; and so was under no temptations to a dissolute practice. But  
considering

considering I had never been instructed in the glorious and sublime doctrines of Christianity, though my conversation was far from being profane, it may be thought the less surprising, that I was afterwards decoyed into vice, and lived some time in abominable impiety.

In the recess of the college between my third and fourth year of academical exercises, my father, then an old man, was seized with a fever, and died in a few days, earnestly recommending to me sobriety, a diligent application to learning, and what he thought would be my future business in life; but giving no particular instructions as to a religious conversation. As I appeared to be a sober, sedate youth, he did not think it necessary to appoint me a guardian; but left me to take possession of and manage his whole fortune, giving me written instructions for that effect. Soon after this event, having settled my affairs in the country, I repaired to the university for the fourth year. I had no sooner arrived, and resumed my usual studies, than it was rumoured, that I was master of a free and independent fortune. This circumstance made me be greatly caressed by, and procured me the acquaintance of some young gentlemen, whom I had formerly known only by face; and particularly of my dearly beloved, but now deceased friend, J—h T—s, Esq; This young gentleman made a very graceful appearance, had an amiable countenance, was well proportioned, possessed of every excellent qualification, of a polite, obliging, and affable address, and of an open, frank disposition. I insensibly contracted an intimate acquaintance with him, and had a most endeared affection to him, so as to be generally unhappy unless when I was in his company. He was possessed of a prodigious stock of knowledge in most arts and sciences, had a

voluble and eloquent tongue, and could speak very fluently and elegantly on any subject. At the same time he appeared to me to be modest, sober, and studious. By this gentleman, whom I loved better than if he had been my own brother, was I, one evening, invited to drink a glass, with him and a few select companions, at a tavern. I attended him to the house; and though I had never formerly given a loose to drinking, or any other extravagance, I drank pretty heartily that night, and was extremely delighted with the conversation of the company, most of whom I was an entire stranger to. The conversation turned chiefly on the advantages of society, and the pleasure of indulging a sober glass. Mr T—s displayed his eloquence on this occasion; and addressing himself to me, said, with an air of friendship and regard, “ Mr N—u, you will find it to be greatly advantageous to you, to frequent our company at certain times, and indulge the pleasure of an enlivening glass. Man is a sociable creature, and must live useless to himself and to the world, if he do not sometimes appear in company, and enjoy the pleasures of society. It is not at all proper for you to be continually poring upon books, and wasting your days in an hermitical solitude. Company and conversation will improve your mind, enlarge your ideas, brighten your sentiments, rub off that rusticity, stiffness, and bashfulness, so conspicuous in your behaviour, and soon render you an ornament to any society. You want neither parts nor learning, and you are possessed of a great share of good sense; but you require cultivation, and your manners must be civilized. As you are now master of your own fortune, and have none to control you, where is the harm of living a little more freely than you did formerly, when perhaps your appointments were

were confined, your finances small, and the awe of parental authority before your eye. Abandon solitude, indulge the pleasures of life, and act as a rational being."

Charmed with this conversation, I contracted a still more intimate acquaintance with Mr T——s, and frequently took a glass with him and his companions. I soon discovered their principles, and their practices were gradually displayed before me. Vice is infectious, and the contagion quickly seized me. Solitude became irksome, ardour for prosecuting my studies abated, and my thirst after knowledge was extinguished. Company and conversation became my delight; books were thrown aside as useless lumber; and nothing was attended to but the pleasures resulting from wine and women. As I never had got even a speculative acquaintance with the doctrines of Christianity, and had very seldom heard a sermon, I embarked in debauchery with the less reluctance, and, with very little remorse, pursued vice in its various shapes, spending my time in almost constant dissipation, and a free indulgence of the sensual appetites. So easy is the transition from studious solitude to a life of unmanly pleasure; so speedily are intellectual pleasures sacrificed to those of the senses; so imperceptibly is the love of learning drunk up by diversions; and so quick the remove from virtue to vice. Mr T——s was my patron: and I was led entirely by him. We visited all the noted bawdy-houses in town, and wasted our time and strength among prostitutes, sacrificing every thing to carnal gratifications, dreaming of a long continuing tranquillity, blessing ourselves in our hearts, and saying, We should have peace; though adding drunkenness to thirst. We sometimes inverted the succession of day and night; sleeping by day, and spending the night in drinking.

ing, gaming, and whoring: A noble life to be sure, and which, joined with assemblies and theatrical entertainments, which we pretty often attended, was the summit of our desires and ambition.

We spent three years in this course of sensuality, without any remarkable occurrence; excepting that Mr T——s caught the venereal distemper, which confined him to his room for a few days. When he recovered, we pursued our usual course.

During these years of pleasure, we became great gallanters of the ladies, took vast delight in entertaining them with love-songs, many of which my friend could sing very prettily; and we said many fine, tender, and soft things to them. We attended them to the assembly, play-house, and other places of diversion; and used certain freedoms with such of them as we could pervert, or found proper for our purpose. Indeed it were greatly to be wished, that the women in general were more modest and virtuous than I have found many of them to be. I know there is a considerable number of ladies of good dispositions and virtuous characters. But, ah! there are many naughty and vile! plagues to men! enticers to lewdness! gapers for prey! ah! to whom their beauty is a curse; to whom, it is to be feared, the blackness of darkness is reserved for ever!

On this subject of the characters of women, it will not be improper or unentertaining to give some remarkable anecdotes.

In the house where I lodged, there was a servant-maid, a handsome and beautiful girl, who seemed to be about twenty-four years of age. I had never discovered any levity about her; but as she was often amusing herself with singing love-songs, which she did in a charming manner,

I took a liking to the girl. One day, when there was no body in the house but her and me, I took occasion to extol her beauty and voice, expressed my regard for her in an affectionate moving manner; and hinted, I could not be happy, unless I met with a return of affection. I then took her in my arms, and kissed her. The girl blushed; and modestly asked me, what I meant by using such freedoms with her? I told her, I loved her dearly; and that I would do any thing to procure her esteem. "I suppose, Sir," answered she, very briskly, "you can have no thoughts of marrying a poor girl; but you would fain rob me of my honour, and satisfy your pleasure on me. If 'his, Sir, is your view, you will be disappointed. I value my honour and reputation, and will never prostitute my chastity to the prettiest fellow in Britain, though he were to give me ten thousand pounds for the favour. I own I am as susceptible of passions as others, and have natural desires in common with my sex; but I look upon myself as too good and noble to admit any man to my embraces; and will never, for a momentary pleasure, which may be succeeded with the most direful consequences, strip myself of the distinguishing glory and ornament of my sex. Besides, how can I do so great a wickedness, and sin against God? I beg of you then not to tempt an innocent and unspotted virgin, or use any means to rob me of the only jewel I have. Sure, though I were to comply with your lewd desires, (nay kiss me not), could a little transitory pleasure atone for the loss of honour, the ruin of my soul, and the disgrace and misery which such an adventure would entail on me? No; Sir, I hope I shall be enabled to reserve myself for some worthy man, whom Providence shall be pleased to appoint for my husband; and if I have any charms, he shall enjoy them pure and

and unstained." I used many arguments with this handsome maid; but could not prevail. I was forced to reverence her virtue; and could not but blush at my own impudence and wickedness, in attempting to seduce the lovely creature. I gave her a couple of guineas, telling her to persist in her good resolutions, and I should never tempt her more. After this I behaved very complaisantly to her, but made no more attacks on her chastity. Some time after she was honourably married, and proved to be an excellent virtuous wife.

I have met with rebuffs from several other young women, whose modesty and virtue struck me with reverence and admiration, not without wishing in my heart that all the sex were endued with the like fortitude and chastity. One said, "My chastity is all my portion; and I will not give it up for all the gold and silver you have shewed, or are master of: no; I'll die, rather than part with my precious treasure." Another said, "I abhor the name of a whore; I would rather beg my bread, than be branded with the name or trade of a prostitute." A third said, "I am a great enough sinner already, though I do not add the pollution of my body to the catalogue of my crimes. I know, that no fornicator shall inherit the kingdom of God; and therefore I will not defile myself with impure embraces, let the best man tempt me."

A pretty damsel said, "Fie upon you, Sir; would you render a poor young woman miserable, by robbing her of her only glory, for a pleasure that lasts not a minute? Can the satisfaction of your brutal lust countervail my loss and disgrace? Should pregnancy succeed the guilty congress, perhaps I, to hide my shame, might be tempted to embue my hands in the blood of the fruit

fruit of my womb, and so come to an untimely end. No, Sir; though I would desire to be a wife and a mother, I will never be a whore to the best man in the kingdom, nor, for the pleasure of a moment, run the risk of an eternity of pain." A handsome girl said to me very gravely, "Pray, Sir, what evidence of levity or lewdness have I given you, that emboldens you to make such scandalous proposals to me? I thought I had always behaved with the reserve and modesty becoming my sex, so that no son of vice could imagine I would be easily ensnared with fair words and hypocritical professions of love. I will be yet more reserved, and fly the face of men, the deceivers and ruiners of the weak sex, until (if it please God) I am taken into the protection of a man of sense and honour, who will be my affectionate guardian through life."

A charming girl once said, "Your money perish with its infamous owner. I would rather die an old maid, amidst poverty and beggary, than consent to your vile inclinations. I prefer peace of mind, and an unsullied reputation, to all imaginary pleasures, or the gilded rubbish of the earth. If heaven appoints me an agreeable partner for life, he shall inherit my treasure, and I will reserve my jewels for him. Away then, begone; I hate the sight of a debauchee." A jolly buxom wench, being surprised half naked, and warmly attacked, with an offer of a considerable present, notwithstanding her disadvantageous situation, very gravely replied, "Perhaps, Sir, my undesirable attitude, in which no woman of modesty would chuse to be seen by a man; my rolling black eyes, my rosy cheeks, my coral lips, and heaving breasts, upon which you have passed such encomiums, have tempted you to this abominable proposal. My appearance and features are just



just as God made them, without being decorated by foreign embellishments ; and if I have any tempting charms, any alluring beauties, I cannot help it. I am conscious of innocence and integrity of heart. Carnal pleasures are very mean and insignificant in my view. I will never purchase ruin and disgrace by indulging merely sensual pleasures. Nor will I defile a body given me by heaven, and to whom it shall be consecrated as a temple, till corruption shall waste its fading beauty, and it fall a prey to putrefaction, while the soul shall wing its way to celestial bliss. Begone then, and let me never see your face more."

An amiable lady, with whom I had spent an hour in amorous talk, at last perceiving my drift, said very briskly, " I have been too long a coquette. I have gone too great lengths with men ; but my chastity I still retain, and ever will. I must esteem it the more, and reckon it the more precious, that such a miscreant as you would pluck the lovely flower, which I hope will ere long perfume the nuptial bed. You will find abundance of women ready to comply with any thing. I am none of those ; therefore get you out of my presence." This lady was married a few days after, and proved a most excellent happy wife, the darling of a most agreeable husband.

A handsome married lady, in the bloom of youth, who had lived some weeks separate from her husband, and who, one told me, would receive an accomplished youth, was affectionately caressed by me one evening ; when she very ingenuously replied, " I came into my husband's arms a pure virgin, and have tasted the sweets of the nuptial bed, and long for nothing more than a reconciliation with the man I love. His cursed jealousy and severe treatment of his virtuous wife drove her away, very reluctantly, to languish in frigidity.

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But I am bold to appeal to heaven, that I never wronged him, however uncharitable the world may be in passing censures upon me, as you are not the first that has attacked me. I will never wrong my own soul, or abuse the property of another man, whom I still love, notwithstanding his base and cruel usage of me. I hope he will soon relent, and call a loving wife to his society." He did so soon afterwards, upon convincing evidence of her unspotted honour, which he frankly confessed he had exposed to formidable temptations.

I have been often deceived with regard to reports. I have visited several ladies, both married and unmarried, whom fame had reported to be lovers of mankind; but on whom, after lavishing a world of compliments, and addressing in the most moving manner, I could make no impression; but was, on the contrary, obliged to troop off with disgrace. Others, whom I had been taught to consider as sisters of Lucretia, and impregnable to the assaults of love, I found to capitulate at the first attack, and invite me to their embraces ere I could finish my proposals; and some would spur at a few guineas offered as the price of their favours. The behaviour of one of these ladies, who had a most amiable husband and fine children, was so very extraordinary, that I would relate it, if it would not shock modest ears; and therefore I must condemn it to perpetual oblivion, wishing her, if she is yet alive, that repentance that is not to be repented of.

On this head I must further observe; that the far greater number of handsome girls were very easily and cheaply seduced. I purchased women at all prices, whose impudence I detested. And sorry am I to say it, that many reputable and sober families have servant-maids, who purchase their finery by no better methods than those of prostitution

prostitution to every comer. But I must quit this abominable subject, and can never reflect upon it but with the greatest remorse, and the most piercing contrition, for my hainous sin in seducing many girls, for whom I daily pray they may be rescued from eternal ruin.

I should have observed before, that my dear friend and companion, Mr T—s, was the eldest son and heir-apparent of a gentleman in a northern county in England, a man of an amiable character for religion, charity, and every good quality. He had a numerous family of children, and was possessed of a good estate. He was a Protestant dissenter, and gave all his children a liberal and religious education. His son J—h, while at home, was remarkably sober, of a very cheerful disposition, and of an engaging address, so that he was beloved by every body. He was well acquainted with the principles of Christianity, and the holy scriptures. He constantly attended divine worship on Sundays, before and after his defection to vice, and often took me along with him. His father spared no expense on his education, allowing him 100 l. a-year; beside which he had an annuity of 50 l. left him by an uncle, which he received regularly for the three years immediately preceding his death. He never went home from the time he came to the university; and though his father commissioned a gentleman to watch his behaviour, yet he managed so artfully, that he was never suspected of being a rake, as he still plied his studies, never absenting himself from the classes or the church. He always made a very genteel appearance, and was universally beloved.

This amiable gentleman, it seems, was often stung with remorse of conscience for the sinfulness of his lewd life; particularly after being infected  
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with the venereal taint; and at that time resolv'd to be sober. He did not inform me of this circumstance till long afterwards. Indeed I cannot say I was smitten with any conviction. Such was my ignorance, and so far had the corrupt doctrine of my companions perverted my judgment, and corrupted my natural principles. What confirm'd me in my vitious course, was the seeing married men of sober character, and even certain c——n, often haunting stews; and I have observed men who had been at the sacramental table on a Sunday, caressing whores in the evening, and wallowing in horrid debauchery. Hence I concluded that there was no reality in religion, when men who profess'd and taught it acted so unbecoming a part. And I remember very well, that on a Sunday afternoon, I heard a young c——n deliver a pretty sermon against fornication; and yet I saw him that very evening in disguise, in my own presence, go to bed, at different times, with two strumpets, and went away flustered with liquor. My friend run into greater excess of sensuality after his recovery above mentioned, than before. So much did he confide in his fine constitution, that he often said to me, he had no doubt but he would live many years, and indulge bodily pleasures, the only thing worth living for! He was so precipitated with lust, that, as he own'd to me afterwards, he frequently went to lewd houses without me, and disguised himself in mean apparel, that he might pursue lewdness in its lowest shapes: and I have heard him say, he had been as agreeably regaled with the embraces of a cinder-wench, an orange-girl, or a milk-maid, as ever he was with a fine lady of the most exquisite beauty. These mean courses he pursued, as he alleged, out of lenity to me, whose constitution

was naturally weak, and not able to support under constant dissipation.

But health will not always continue; lust and pleasure must one day cease; the human constitution is too weak to serve all the unsatiable cravings of unbridled appetite; death will put a period to all the joys and gallantries of the vicious, though they would bribe it with tears, and stave off its approaches with all the virtues of medicines. Lust and ebriety indulged to excess, will waste the firmest strength, and enervate the strongest body. Poor T—s must sigh out a farewell to lust and wine; his fine constitution, his blooming face, and charming air, must give place to weakness, to paleness, and ghastly looks! the enlivener of conversation, the favourite of the ladies, the eloquent, accomplished lover, the charming youth, must bid adieu to all pleasurable scenes, groan on a sick-bed, and die! Who can bear the thought! Death! How melancholy is the sound! What! must the gay youth! the fine gentleman! the man who gloried in his excellent constitution! the man who seemed to be the pride of human nature! and formed to please, whom? the ladies, the elegant, the polite ladies, who triumph in their charms, their bewitching beauty, their graceful shape, their transporting air, their musical voices, their sparkling eyes, their ———, be no more! must he be numbered among the dead, and reckoned among those who have been?—A consumption at last seized Mr T—s. With the utmost reluctance was he forced to abandon his favourite pleasures, and spend some months in sighs and groans.—But, ah! I could not easily refrain. Impiety is soon learned; sin is natural, vice is intoxicating; a whore is a deep pit. A retreat is no easy affair, where inclination is wanting. But divine grace will

will conquer all difficulties ;—the drunkard, the sensualist, the fornicator, &c. at the touch of God's Spirit will tremble ;—the fool will become wise, the debauchee reform, and the lewdest woman will be modest !

My friend soon fell under the most dreadful agonies and horrors of conscience that words can express. He often declared to me, that he was deeply sensible of the evil and danger of his former course of life, and had the most pungent and excruciating throes of conscience for that dissolute and abandoned life he had led for some years ; and that nothing gave him greater uneasiness than his having been the wicked instrument of seducing me to the same impiety. “ You know,” said he, with great emotion, “ that in the days of health and strength, I gloried in my fine constitution, and vainly flattered myself with the hopes of a long continued tranquillity. I thought I was in so firm a state of health, that nothing could shake or impair it ; that therefore I could run no risk by intoxicating myself at times with generous wine, and satiating my lust with women. I put the evil day far away, and placed sickness and death at the remotest distance. I excluded God from my thoughts, suppressed the admonitions of conscience, and thought my course of life was the most happy a man could pursue, the only heaven on this side the grave. I disguised my impiety with hypocritical pretences to religion and virtue, and by a regular attendance on public worship on the Lord's day ; though I devoted the rest of that sacred day, for the most part, to all the extravagances of debauchery. But the evil day has overtaken me ; sickness has now laid siege to my once vigorous constitution, and is likely to storm it soon. Death is advancing towards me, and will speedily complete my destruction. I grow

every day worse and worse. No medicines are of use for checking the progress of the devouring distemper. But a wounded spirit who can bear? God, the great God, whom I have dishonoured, is become mine enemy, and his terrors set themselves in array against me. His hand of wrath and indignation has touched me, and the invenomed arrows of his vengeful fury have pierced me to the quick. What can I look for but wrath, everlasting wrath? what can I expect, but to fall a sacrifice to vindictive justice, and descend to the bottomless pit, whence the smoke of my torment shall ascend for ever? I have had my day of sinning, of wallowing in beastly pleasure, and of multiplying my transgressions; the Lord has now begun to take vengeance, and I fear will cause his wrath come upon me to the uttermost. I dread the worst; I tremble at death; the thoughts of hereafter, a black, an unknown hereafter, stun and confound me. The Bible, which I have begun to read, speaks nothing but terror to me; in it I see my fatal doom; I tremble and stand aghast at the awful threatenings contained in it. Pray I cannot; and what do prayers and tears avail? The prayer of the wicked is an abomination to the Lord; and will a holy God regard the cries of a drunkard, a debauchee, a swearer, an atheist, a —, what shall I call myself? O that I had never been born! Wo's me! what shall I do? to whom shall I fly? God is my enemy; Satan hath deceived me; and I have destroyed myself! Hell from beneath is moved for me; Tophet is ordained for such an impure wretch; and justice, incensed justice, shall triumph in my ruin! The Lord is just and righteous, though he should this moment hurl me down to hell. Against him I have sinned; I have broke his laws, transgressed his commandments, defied his power, affronted

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ed his justice, vilified his wisdom, despised his goodness, derided his threatenings, and, ah ! slighted his mercy ! I cannot but therefore justify the Lord in all that has befallen me ; and say, He is righteous and holy, though I should perish for ever. Will the Lord be merciful to guilty me ? will he be favourable to such a monster ? will his compassion reach to me, the vilest of human-kind ? O let thy tender mercies come unto me, and save me for Christ's sake !——As for you, my dear Mr N——u," continued he, "I am distressed for you. I seduced, I debauched, I ruined you ; and if you perish, your blood will be upon me. 'Th'is reflection galls and torments me, this accents my horror, and makes me tremble. O be persuaded, by my fearful example, to fly from the wrath to come. Abandon the society of the wicked ; retreat from the tabernacles of lewdness ; O sin no more, Your reformation will alleviate my horrors, and some way sweeten my agonies. Harken to instruction, and be warned by the unhappy man who ruined you, lest you fall into condemnation, and, like me, be set up as a monument of fearful vengeance. God will not be mocked."

This moving speech could not but alarm me exceedingly. However, I assumed a gay air, and pretended to laugh at his folly, and deride his whining cant, as I called it. He was just about to remonstrate, when I fled from him with the utmost hurry ; and, without taking time to reflect upon the awful speech I had heard, run to the most eminent stew in town, where, in a criminal conversation with a young courtesan of singular beauty and humour, whom I had visited oftener than once some months before, I caught the venereal distemper. A just punishment, I must own, for rejecting wholesome advice, enforced with



with a terrible instance of horror, and accompanied with floods of tears. So foolish, so brutish is man, that he laughs at the most awful things, and turns to wantonness and impurity, when he sees the fatal effects thereof dreadfully displayed before him. So prone are we to evil, that we pursue vice in spite of reproof, threatenings, and death. *Nititur in vetitum semper, cupimusque negata.* This criminal correspondence, however, was the last I ever had with the female sex, whom I have ever since looked upon with the utmost indifference, resolving for the future, through the mighty aids of divine grace, to avoid being entangled in their snares, or doting on a fair complexion that shall be food for worms, as my body will ere long.

I visited my friend next morning, and told him what had befallen me. He then gave me a long lecture upon the evil of vice, and the horrid course of impiety which we had pursued, and in which he represented himself to have been a veteran, and me a novice; entreated me, for the Lord's sake, to refrain from these sinks of abomination, the bawdy-houses, and no more haunt the company of lewd women; no more to lay snares for virgin-innocence, nor listen to the wanton speeches or amorous glances of hackneyed harlots; and represented the dreadful situation he was in with so much concern and terror, as alarmed me not a little, and set me a-trembling. He told me, with a trembling voice, that he was persuaded his damnation was sealed; that an irreversible sentence was passed against him; that, in a few days, he should be in the regions of horror and woe; and that his accession to my guilt and condemnation, would sink him down to the bottomless ocean of wrath. Tears gushed from his eyes, and horror sat painted on his looks. The bed

bed and the chair, as he sat upon them by turns, shook under him, and he was truly a pitiable spectacle. I trembled in every limb, and fear made me fly from him. Such was the reward of obsceneness, and such the consequence of swinish impurity.

I went straight to my room; which I was obliged to keep for a few days, till I got the better of my foul disease. During that time I fell under pretty strong convictions of the evil of my ways, began for the first time to read the Bible, and seriously resolved to be sober. But I was wretchedly ignorant, and knew nothing of Christianity. I procured the confession of faith and catechisms, and read them, with the volume of inspiration, night and day. I mourned over my former mispent time, and my neglect of all religion. I attributed my lewdness and wickedness to my wilful ignorance. I prayed to God as I could, and was filled with the utmost detestation against vice. Blessed be the Lord for his mercy toward me, the chief of sinners; and blessed be his holy name for the seasonable check he gave me, in raising up the young gentleman who had debauched me, to reprove me, and excite me to become enamoured of the ways of God, to which I had been hitherto a stranger.

As soon as I could safely venture abroad, I visited poor T——s. I found him still in a most deplorable condition, looking on himself as rejected of God, and trembling with dreadful apprehensions of approaching wrath. I gave him an account how I had been employed during my confinement, and of the resolution I had formed. He rejoiced; and told me with an air of pleasure, that, as he expected death in a few days, it would be some satisfaction to him in his dismal condition, to think that the person whom he had ruined,

ined, was reformed ; and hoped I would live to testify my thankfulness to the great Jehovah, by living to his glory, professing Christianity in earnest, and studying to honour religion, which he himself had so scandalously forsaken.

The trouble my friend was in, and his amazingly ghastly countenance, terrified me exceedingly. I resolved, through the aid of divine grace, to lead another life than I had done formerly. His melancholy words and mournful soliloquies made a deep impression upon me, and drew tears from my eyes. I reflected on my former ways with shame and blushing ; and perceived myself to be the vilest monster and the most abominable profligate that ever drew the vital air. Nevertheless I comforted my friend, and encouraged him to hope for the mercy of God in Christ ; to cry incessantly for grace, and not to abandon himself to despair. But he would admit of no comfort, saying, that the Lord had rejected him ; and that any hope he could have, would be cut off, and his trust should be a spider's web. " Oh !" said he, " that I had never been brought out of the womb ; that I had given up the ghost, and no eye had seen me ; that I had been carried from the womb to the grave ! God hath marked me, and will not acquit me from mine iniquity. Wo's me, the Lord increaseth his indignation upon me ; he scareth me with dreams, and terrifieth me through visions. I have sinned ; what shall I do, O preserver of men ? O pardon my transgression, and take away mine iniquity ; for thou writest bitter things against me, and makest me to possess the iniquities of my youth. My days are vanity ; they are spent in sorrow and affliction, and comfort I have none. O that I knew where I might find God ! O that he would save and redeem me, and glorify his mercy in my salvation ; turn my  
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terrors into joys, and my agonies into spiritual pleasures! Have pity, O Lord, have pity upon me, for by the blow of thy hand I am ready to perish."

C H A P. II.

*Of the author's conversion. His letter from the country to Mr T—s; with Mr T—s's answer, displaying his dreadful situation, and the gracious discoveries of grace to his soul.*

**T**HAT day having received letters from the country, which required my immediate attendance there, about business of importance; next morning I wrote my friend a card, acquainting him of my journey, and expressing my hopes that I would return in nine or ten days, and my best wishes for his recovery, and his attaining to solid comfort. But I was detained in the country several weeks; and, during that recess, I diligently read the Bible and other religious books, declined all visits, and went to a dissenting meeting-house on Sundays. I took a liking to the ways of God, and spent much of my time in prayer and meditation. Though I had dismal thoughts of my situation, and of the gross ignorance I had been brought up in; yet I entertained some glimmering hope, that the Lord would be gracious; that he who had shewn mercy to a Manasseh, a Mary Magdalen, a Paul, &c. would vouchsafe his mercy to me, and make his grace abound toward me, the chief of transgressors. At the same time the minister preached some sermons very suitable to one in my case. As he was pleased to visit me, I asked him a great number of questions relating to religion, and was well pleased with his answers. But I mentioned nothing of my then situation to him,

him, or to any body else. At last, I praised the Lord, that he had heard the voice of my supplication, and shewed mercy to me. And though I dare not express myself with so much assurance and confidence as my friend does in his letter; yet I hope the Lord has brought me within the bond of his everlasting covenant, and that he will preserve me to his kingdom and glory.

As my affairs obliged me to stay longer in the country than I intended, and I was at a good distance from the place where my friend lived, I longed much to hear from him, and to know his situation. I therefore sent him the following letter.

DEAR SIR,

**S**INCE I left you so very abruptly, I have had many melancholy reflections on my former ways. My convictions have been strong and piercing. I have seen the dreadful and mournful condition I am in by nature. I have been made sensible, that I am a child of wrath, an heir of hell, and liable to condemnation; that I am a miserable sinner, unworthy of the mercy of God, having lived in direct opposition to the law of God, and the end of my creation. I have been trained up in vanity and folly, and never was at pains to acquire even a speculative acquaintance with the truths of the gospel. Ever since the unhappy day when I was invited by you to a glass at a tavern, and, by your persuasion, was induced to abandon my studious solitude, I have greatly dishonoured the Lord, yielded my members instruments of sin unto unrighteousness, defiled the temple of God, opened my mouth to blaspheme his name, wasted my time, strength, and money in riot, lewdness, and intemperance; and thus *have acted a part beneath the character of a man, resembling*

resembling more the brute beasts, than a reasonable creature. I have despised revealed religion, though ignorant of its principles; and listened with pleasure and attention to the wicked sophistry of Deistical and profane wits, in ridiculing and deriding it. When the Lord laid his afflicting hand upon you, my dear friend, and raised you up as his instrument to warn and reclaim me from the error of my ways, I despised instruction, and after receiving a just reproof fled to a lewd house, and extinguished convictions in wanton dalliance with a wicked strumpet. How wonderful and surprising then was the goodness of God, that he did not leave me altogether, and punish me by giving me up to a reprobate mind, and a judicial hardness of heart; but made mine iniquities to reprove me, and my backslidings to correct me! I hope the Lord hath begun a good work in me, and that he will perform it unto the day of Jesus Christ. I trust he will call me effectually by his grace, and display his discriminating love in rescuing me from the wrath that is to come; that he will shew me, he hath not appointed me unto wrath, but to obtain salvation through the Lord Jesus Christ; that the Lord will be merciful to my unrighteousness and my sins, and that he will remember my iniquities no more; that I shall be washed, sanctified, and justified in the name of the Lord Jesus Christ, and by the Spirit of our God; in fine, that I shall receive grace, whereby I may serve God acceptably, with reverence and godly fear, because God is a consuming fire; that I shall be sober, and watch unto prayer, girding up the loins of my mind, and hoping to the end, for the grace that is to be manifested at the revelation of Jesus Christ.

I long much to hear of your welfare. The sad situation I left you in, has been matter of great  
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concern to me since I came here ; and many prayers have I put up to the throne of grace in your behalf, that the Lord would save you for his name's sake, pluck you as a brand out of the burning, and make you an eminent instance of his rich grace and sovereign mercy. I hope the Lord hath by this time shined into your heart, and dispelled your dark and cloudy horrors ; that he has assuaged the tormenting troubles of your conscience, by sprinkling it with the blood of Jesus ; and that he has rebuked the devil, who was driving you to despair of the mercy of God, that he might hurry you down to the bottomless pit. May the Lord sprinkle your heart from an evil conscience, and make the consolations of his Spirit to abound with you. O consider, that the blood of Jesus Christ cleanseth from all sin ; that you have access to it ; and that the call of the gospel is directed to you. O look to Christ, and he will enlighten you ; fly to the mercy of God, who is reconciled to sinners in his well-beloved Son ; believe that he giveth Christ unto you, and O stretch out the withered hand to receive him ; look for wisdom, righteousness, sanctification, and redemption, from Christ, who is ordained for these glorious ends ; and wait upon the Lord thy God continually. By grace we must be saved, through faith, which is the gift of God ; and not by works ; for by the works of the law can no sinner be justified. Our works have been the works of the devil ; we have been fulfilling the lusts of the flesh, and of the mind ; and have been alienated from the life of God, through the ignorance that is in us. May the Lord give us the Spirit of wisdom and revelation in the knowledge of Christ ; draw us to himself by the cords of a man, and with the bands of love ; and fulfil  
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in us the good pleasure of his goodness, and the work of faith with power.

I hope, that as we have been, like Simeon and Levi, brethren in iniquity, joint servants of the devil, making provision for the flesh to fulfil the lusts thereof; the Lord will save us from our sins, and make us monuments of his grace and love; that as we have formerly lived to his dishonour, our future life shall be devoted to his glory. We have nothing to look to, but the free, the rich, the sovereign mercy of God in Christ; that must be our only plea.

O write me instantly how you are, both with regard to soul and body. I expect good things of you, and things that accompany salvation. It will give me a deal of pleasure to hear that you have tasted that the Lord is gracious, that he has spoken peace to your soul, and that the terrors of your conscience have been turned into a placid calm, through the peace-speaking blood of Jesus. I expect to see you in a few days, if the Lord will; and an agreeable answer to this letter will engage me to take my journey sooner, and sweeten the fatigue thereof. To the God of all grace I commit you; and am,

DEAR SIR,

*Your affectionate friend and brother,*  
J. N—U.

To the above letter, Mr T—s sent me the following answer.

DEAR SIR,

I Have just received yours; which gave me inexpressible delight. I thanked, I blessed, I praised the name of God on your behalf. As I was the unhappy instrument of seducing you into the service of Satan, initiating you in vice, and bringing



bringing you to wallow in fleshly lusts that war against the soul; so your recovery from these wicked practices, and your partaking of the mercy of God, has been the most joyful news that ever I heard. Blessed be the Lord for what he has done for you. O let us magnify the Lord, and exalt his name together! O praise him for his abundant mercy toward you, and walk softly and humbly before him all the days of your life! Abstain from all appearance of evil, adorn the doctrine of God your Saviour in all things, and be careful to maintain good works. As you have received Christ Jesus the Lord, so walk in him. Live by faith, and grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Be not again entangled with the allurements of the world, or the blandishments and caresses of those abominable strumpets in whose impure embraces we spent many days; fly their society; look not upon them; stand at the utmost distance from the chambers of lewdness. Be not drunk with wine wherein is excess, but be filled with the Spirit. Employ your time and your fortune to the glory of God; and be an advocate for God and religion, in opposition to the impiety and debauchery of the age. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Be not ashamed to own Christ before men, though you should be exposed to the laughter and ridicule of profane wits. A close adherence to the ways of God, an heavenly conversation, and the testimony of a good conscience, will support you amidst all the reproaches of men, and be a spring of joy to you in a dying hour. Diligently read the holy scriptures; dedicate much of your time to prayer and meditation; attend the public worship of God; associate yourself with the righteous,

teous, those excellent in the earth ; and do all in the name of our Lord Jesus Christ, and with a view to his glory.

I still continue to languish under the burden of the wasting distemper that has seized me, and I grow weaker and weaker every day. My health declines apace ; I shall soon waste away, and give up the ghost. My days are swifter than a post ; they flee away, they see no good ; they are passed away as the swift ships, as the eagle that hasteth to the prey. I am born unto trouble, as the sparks fly upward. My breath is corrupt, my days are near extinct, and the grave is ready for me. My days are determined, the number of my months is with God, he hath appointed my bounds that I cannot pass. My youthful beauty fades away ; my blooming complexion, which I once doted so much upon, is now no more. A languid paleness, and a black deformity, cover my once fair face. For when God with rebukes doth correct man for iniquity, he maketh his beauty to consume away like a moth : surely every man is vanity. Lord make me to know mine end, and the measure of my days, what it is, that I may know how frail I am : for thy stroke is upon me, and I am consumed by the blow of thy hand. Sin is the cause of all my trouble. How many are my iniquities and sins ? Make me, O Lord to know my transgression and my sin. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Against thee, thee only have I sinned, and done innumerable evils in thy sight. Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me.

The troubles of my mind continued for some  
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time after you retired to the country. During that time I was in the most miserable condition imaginable. My heart was sore pained within me, and the terrors of death had fallen upon me. Fearfulness and trembling came upon me, and horror overwhelmed me. I was driven to despair of the mercy of God, and looked upon myself as fuel fit for the infernal Tophet. I often thought, that hell from beneath was moved for me to meet me at my coming; that every night would be my last, and that in the morning I should lift up my eyes in torments. I was afflicted and ready to die; I was distracted with divine terrors. My soul was full of troubles, and my life drew nigh unto the grave. Divine wrath lay hard upon me, and the Lord afflicted me with all his waves. His fierce wrath went over me, and his terrors were like to cut me off. Terror broke my heart, and I was full of heaviness; and I looked for some to take pity, but there was none; and for comfort, but I found none. All persons were miserable comforters to me, physicians of no value. The arrows of the Almighty stuck fast in me, and his hand pressed me sore. I had no soundness in my flesh, because of his anger; neither had I any rest in my bones, because of my sin. I was troubled, I was bowed down greatly; I went mourning all the day long. I was feeble and sore broken; I roared by reason of the disquietness of my heart. I was consumed by the anger of the Lord, and by his wrath was I troubled. My days were consumed like smoke, and my bones were burnt as an hearth. My heart was smitten, and withered like grass. By reason of the voice of my groaning, my bones clave to my skin. Thus because of my transgressions, and because of mine iniquities, I was afflicted. My soul abhorred all manner of meat, and I drew near unto the gates of death.

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The sorrows of death compassed me, and the pains of hell got hold upon me. I found trouble and sorrow; I was greatly afflicted.

Nevertheless, in the midst of this mournful scene, I cried night and day unto the Lord for mercy. I said, Hear me speedily, O Lord, my spirit faileth; hide not thy face from me, lest I be like those that go down into the pit. Cause me to hear thy loving-kindness in the morning, and speak peace to my troubled soul. Though I have been a monster of iniquity, and wallowed in all manner of filth and abomination; though I have profaned thy holy name and day, and have wasted my time, strength, and substance in rioting, chambering, and wantonness; though I have apostatized from God, and he has not been in all my thoughts; though I have procured all this trouble to myself, and deserve nothing at thy hand, but the direful effects of accented wrath, and to fall into the hands of the living God: yet, O most gracious God, in whom compassions flow, whose tender mercies are very great, extend thy pity to me, and save me for thy name's sake. Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions. O pluck me as a brand out of the burning, and magnify thy mercy in my salvation. O thou who camest into the world to save sinners, save and redeem me; let me, accursed me, partake of thy grace and salvation. Many eminent transgressors, and remarkable offenders, a Manasséh, a Mary Magdalen, a Paul, have tasted that the Lord is gracious; those who embred their hands in the blood of the Son of God, have been redeemed by that blood; nay, fornicators, idolaters, adulterers, effeminate, sodomites, thieves, covetous, drunkards,

drunkards, revilers, extortioners, have been washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God. Those who have walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience; those who were without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and atheists, persons without God; those who had their conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others; even those, when they were dead in sins, hath God, who is rich in mercy, for his great love wherewith he loved them, quickened together with Christ, and raised them up together, and made them sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards sinners, through Christ Jesus. The apostle Paul, who was a blasphemer, a persecutor, and injurious, obtained mercy, through the exceeding abundant mercy of the Lord; and for this cause he obtained mercy, that in him first Jesus Christ might shew forth all long-suffering, for a pattern to those who should hereafter believe on him to life everlasting. The apostle Peter, who denied his Lord and Master with oaths and imprecations, obtained a look of grace from his divine Master, of whom he had wickedly said, I know not the man; in consequence of which he wept bitterly, and afterwards expressed his love and regard to his divine Lord, by a bold and courageous appearance for the cause of Christianity, in the face of imprisonment, tortures, and death. There have been some in all ages of the church, who were notorious

ons sinners, and in a manner sold themselves to commit iniquity with greediness, and yet were reclaimed by the grace of God, and are now triumphing in glory, singing praises to God and the Lamb, and exulting in the blessed vision of their glorious Redeemer and exalted Saviour. Judah, from whose tribe our Lord sprang, though he was guilty of incest with his daughter-in-law, yet has his name inscribed on the gates of the new Jerusalem. Rahab, a Canaanitish harlot, was rescued from the carnage of her fellow-citizens, and became one of the believing ancestors of the Lord of glory; and Ruth, a Moabitess, concerning whose nation it was said, that they should not enter the house of the Lord till the tenth generation, was yet determined to come and dwell under the wings of the God of Israel, and from her in a direct line descended Messiah the Prince. David, after he had been raised from the low station of a shepherd, and exalted to the throne of Israel, and had more experience perhaps of real devotion and communion with God than any person since his day; yet was left to seduce the godly wife of a brave man, who was venturing his life in battle for him, committed adultery with her, used shameful artifices to hide his guilt, and caused the innocent husband to be slain by the sword of the Heathen: yet the Lord put away his sin; and he is as eminent for repentance and pardon, as for the shocking crimes of deliberate adultery and forethought murder. Oh! Lord, have there been so many instances of the efficacy of sovereign grace; are the mansions of glory peopled with inhabitants of the vilest characters; have all the general assembly and church of the first-born, who are written in heaven, been sinners, and children of wrath? and shall I, a poor miserable wretch, a vile fornicator, a stupid drunkard, a seducer of others

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to impiety, be excluded from thy favour? shall I die in my sins, and broil in the flames of hell through everlasting ages? If only sinners are saved, and Christ came to call such only to repentance; O let me be among the happy number. What had all the saved ones to recommend them unto thy favour; what good had they done to merit eternal life; what thing was valuable about them, and calculated to procure thy merciful regard? Sure they had nothing, they had done nothing, they possessed nothing. Guilt and sin was their portion, their business, and their chief qualification. Sure, this is my case, my dreadful case. O then, for Christ's sake, save me. Draw me unto thee with all the sin and guilt that lies heavy upon me; seeing thou requirest sinners to come unto thee in their worst, their most undesirable state. I have nothing to present to thee but guilt, complicated, highly aggravated guilt. The only thing I have ever done, is sinning; and my only merit is wrath. Yet, O Lord; thy call reacheth me. Unto you, O men I call, and my voice is to the sons of men. Come unto me, all ye that labour, and I will give you rest. Whosoever will, let him take the water of life freely. But though thy call be clear and distinct, yet I cannot accept it; I cannot come unto thee; my heart is hard, my mind is blind, my will is rebellious, and my conscience seared: how then can I believe? I see that thou callest sinners, and as great sinners as I have been; but who can believe? It is a work insuperable to me, impracticable by a sinful creature. It is not the effect of free-will, nor of human ability. O then let it be given unto me to believe in the name of the Lord Jesus Christ; for faith is the gift of God; and Christ is the author and finisher of faith. Draw me, O Lord, then will I run after thee. Say unto me, I am thy God; and

and I will say, I am thy servant. Say with power, Turn, O backslider, and I will heal thy backslidings; then will I answer, Behold, I come unto thee, for thou art the Lord my God. Say, Lord, O sinner, seek my face; and my heart will reply, Thy face, Lord, will I seek. O Lord, I cry unto thee, unto the Lord Jehovah, a God reconciled to sinners in Christ, I make my supplication. What profit is there in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth? Hear, O Lord, and have mercy upon me; Lord, be thou my Saviour. Have mercy upon me, O Lord, for I am in trouble. Forake me not, O Lord; O God, be not far from me. Make haste to help me, O God of my salvation. Consider, and hear me, O Lord, and lighten mine eyes, lest I sleep the sleep of death. Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged; O bring thou me out of my distresses. Look upon mine affliction, and my pain, and forgive all my sins. O Lord God of hosts, hear my prayer; give ear, O God of Jacob. Let my prayer be set forth before thee as incense; and the lifting up of my hands, as the evening-sacrifice. O happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Lord, make me thine; let me be thine; let me be reckoned among thine, in the day that thou makest up thy jewels. Amen.

Many days and nights I spent in such prayers and soliloquies; sometimes entertaining hopes of mercy, at other times depressed with fear, and perplexed with an unbelieving distrust and despair of ever being delivered from my troubles. In this my adversary, the devil, no doubt, had a principal hand. And truly I need not be ignorant



rant of his devices; considering the many temptations wherewith I have been harassed, and the many blasphemous thoughts he has endeavoured to dart into my mind. O the subtilty of this old enemy of the human race! He first allures men to sin by the bait of pleasure and profit; and when the sin is committed, the fancied pleasure fled, and the profit found to be desperate misery; when severe remorse of conscience, and excruciating pain of body, are all the rewards of a vicious life, then desperation is the instrument which he manages, and often with such success, that the sinner, despairing of help, and afraid of his offended Maker, runs away from him, plunges into the commission of the most abominable wickedness, and sometimes puts an end to a miserable life by a halter. This deceiver and destroyer of mankind brings the sinner, by a perpetration of all manner of horrid crimes, to the gates of hell; and when the remedy, the only efficacious remedy, is, by the gospel, presented to him, he causes him fly from it, persuades him it is not directed to such a vile wretch, or raises doubts of its efficacy and futiableness for such a deplorable case. The Lord rebuke this adversary and devourer.

Thus I spent a life in continual agony and pain. I was buffeted by the devil, lashed with the whips of conscience, and choked by divine terrors. My hope fluctuated, despair prevailed; and a sense of guilt made me succumb under the power of temptation. But it often, perhaps always, happens, that the sinner's extremity is the Lord's opportunity. This was my case. When I was reduced as low perhaps as ever I had been before; and my conscience had fearful forebodings of everlasting destruction; then, even in that critical moment, the God of mercy, the lover of souls, stepped in for my help, and, in great mercy, spoke peace

peace to my troubled soul. I had gone to bed the preceding evening in inexpressible horror and agony of soul, occasioned by a retrospect to all the impiety I had been involved in, the shocking circumstances of my lewdness and debauchery, the aggravations attending my crimes, as being perpetrated in spite of knowledge, convictions, and warnings, &c. and fully persuaded my soul should be required of me that night. I was seized with a shivering cold, so that every member of my body trembled, and my teeth chattered. I could only utter a few confused cries to heaven. In this situation I fell asleep, as I suppose, about twelve at night. I slept very soundly and calmly, and had a succession of pleasant dreams. I awaked between five and six in the morning, with remarkable tranquillity of spirit, with these words running in my mind, I, even I, am he that blotteth out thy transgressions for my name's sake, and will not remember thy sins. I was uncommonly refreshed with sleep. My gracious God discovered to me, that my help was in him alone; that, however vile and wicked I had been, yet sovereign mercy reached me; that he had laid help upon one that is mighty; that this Saviour and great One came into the world to save sinners; that God had so loved the world, as to give his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life. I saw clearly my warrant and title to believe in the Lord Jesus; that it was my indispensable duty to do so; that it was Christ's business to save sinners; that for that glorious purpose he was set apart from eternity in the counsel of peace, promised in paradise to the founders of mankind, as the seed of the woman that would bruise the serpent's head, pointed out by the Old-testament sacrifices and ceremonies, represented in prophetic declarations, and at last

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manifested in the flesh; that for this end he fulfilled all righteousness, was arraigned, abandoned, condemned, and crucified. The Lord bestowed on me the Spirit of faith, and therefore I believed. I was engaged to hope in God, and trust in his salvation. I was powerfully and sweetly persuaded to receive the Lord Jesus Christ, as my Teacher, my Saviour, my Governour. Thus I, who had long dwelt in the tabernacles of impiety and debauchery, pursuing a course disgraceful and destructive to human nature, and who had lived without God in the world, was made to return unto the Lord, and dwell under the wings of the God of Israel. Thus did Jehovah turn for me my mourning into dancing; he put off my sackcloth, and girded me with gladness. Then did I cry out, O Lord, I will praise thee: for though thou wast angry with me, thine anger is turned away, and thou hast comforted me. Behold, God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness, and tender mercies. Lord, thou wilt ordain peace for me; for thou wilt work all my works in me: thou wilt fulfil in me all the good pleasure of thy goodness, and the work of faith with power. O Lord my God, other lords besides thee have had dominion over me; but by thee only will I make mention of thy name. Then did the Lord say unto me, I have blotted out as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee. Look unto me, and be thou saved; for I am God, and there is none else. Hearken unto my

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my commandments ; then shall thy peace be as a river, and thy righteousness as the waves of the sea. For a small moment did I forsake thee, but with great mercies will I gather thee : in a little wrath I hid my face from thee, for a moment ; but with everlasting kindness will I have mercy on thee. I will not contend for ever, neither will I be always wroth : I have seen thy ways, and will heal thee ; I will lead thee also, and restore comforts unto thy mourning soul. I will be thine everlasting light, and the days of thy mourning shall be ended. Then did I also say, I will greatly rejoice in the Lord, my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. Who is a God like unto thee, that pardonest iniquity, that passest by the transgression of the remnant of thine heritage ? thou retainest not thine anger for ever, because thou delightest in mercy. Thou wilt turn again, thou wilt have compassion upon me, thou wilt subdue mine iniquities, and cast all my sins into the depths of the sea. Thus the Lord towards me was mighty and gracious ; he saved me, he rejoiced over me with joy ; he rested in his love, he joyed over me with singing. My terrors were changed into smiles, and my wearisome days and nights succeeded by joyful and glad some seasons. I repented, I abhorred myself ; I said, Is this the manner of man, O Lord ? and what can I seek, what can I desire more ? I never had such a view of the infinite evil that is in sin before. Formerly I considered it as a great evil, pregnant with all mischiefs and misery ; and I was made to hate it, rather through fear of its fatal consequences, than through any suitable conviction of its intrinsic evil and real demerit. But now I see it to be an infinite evil, that abominable thing which God

hateth : that nothing can purge away the guilt and defilement of it, but the blood of Jesus Christ ; and that nothing can break its power, but the mighty power of the King of Zion. Nevertheless I still feel the workings of corrupt nature and of unbelief. I find a law in my members, warring against the law of my mind. O that Christ, my mighty Redeemer, may break the power of sin and unbelief in me, afford me fresh supplies of his Spirit and grace, so as the body of sin and death in me may waste and decay daily, until I be transplanted from this valley of tears to the land of glory, Immanuel's land, the inhabitant whereof shall not say, he is sick, and the people that dwell in it are forgiven their iniquities ! Hasten the happy day, O Lord my Saviour and Redeemer.

I hope you will praise God on my account, for his wonderful love and grace to me, the chief of sinners ; and ascribe this amazing change made upon me to the exceeding greatness of the power of God, excited in its operation by the most amazing and unparallelled love and grace. I now make particular mention of you in my prayers to the God of all grace, that the Lord, who hath begun a good work in you, may perform it unto the day of Jesus Christ, and preserve you from every evil work and way to his kingdom and glory. I long much for your return to this place, that we may join together in prayer and praise to the God and Father of our Lord Jesus Christ, for his marvellous mercy, for his wonderful love and grace to us, who were such remarkable and criminal offenders against his glorious Majesty. As I am growing weaker and weaker every day, and my distemper turns still more inveterate, in spite of all medicines ; I earnestly desire to see you before I die, that I may be comforted

comforted in you. I seldom get a visit from any body ; and pass the day in reading, meditation, and prayer. A visit from you will be more acceptable than from any person I know. To God the preserver of man and beast I recommend you on your journey. The grace of the Lord Jesus Christ be with you. Amen ! I am,

My DEAR SIR,  
*Your affectionate friend and brother in Christ,*  
 J. T——.

This letter I read with transport and joy. It was the most acceptable one I ever received. I read it again and again with the utmost pleasure and satisfaction of mind, while tears of joy dropped from my eyes. When I considered the dismal situation I left my dear friend in ; when I reflected upon the horrors of his conscience, the anguish of his mind, his mournful soliloquies, his ghastly looks, and melancholy groans ; and when I now viewed his case as beautifully described by himself, as rescued from the gulf of despair, a believer in the Lord Jesus, a Christian indeed, a partaker of Christ, filled with the joys of the Holy Ghost ; as a miracle of sovereign grace and redeeming love ; I could not but exult and rejoice, and magnify the great name of Jehovah, for his abundant mercy and amazing favour to my dear friend and brother. The advice and instructions he gave me, were so weighty and powerful, and so impressed on my heart, as it were, with a divine efficacy, that I resolved, through the aid of the almighty Lord, to act in conformity to them. I wept, I prayed, I praised over my friend's comfortable letter, and longed to be with him, that I might be comforted by him, and further instructed by him in the great things of God.

## C H A P. III.

*The author's return from the country to his friend; their joyful meeting. Mr T——s's reasons for not asking the assistance of clergymen, with his affectionate advices to the author.*

I Set out, on my return to the place where my friend was, next morning after the receipt of his letter, earnestly desirous to be with him. On my arrival, I went straight to his room. The tender and transporting scene is rather to be figured, than expressed. We embraced one another with joy and delight, mutually rejoiced in the happy change of our internal state, and praised the Lord for his wonderful love, his gracious beneficence and kindness to us both. I found my worthy friend in a most desirable situation. His ghastly and frightful looks were changed into a serene aspect, a pleasant smile dwelt upon his pale cheeks, and joy was diffused through every feature of his face. He seemed to be even stronger in body than when I left him. These circumstances made me hope he would recover, notwithstanding the accounts he had given me in his letter, and at our meeting. But I soon perceived, that any seeming strength he had, was purely the effect of the serenity of his mind, and did not proceed from any abatement of his distemper. It is justly observed, that trouble and anxiety of mind wastes the body; whereas a peaceful and serene temper promoteth health. A sound heart is the life of the flesh, but sin the rottenness of the bones. A merry heart maketh a cheerful countenance, but by sorrow of the heart the spirit is broken. He that is of a merry heart, hath a continual feast. A merry heart doth good like a medicine, but a broken spirit drieth

drieth the bones. I found my friend grow weaker and weaker every day, till death put a period to all his distempers, troubles, and complaints, and God received his soul to glory. Hence the pleasing hopes I had once formed, that my friend would live to be an ornament to religion, a credit to his family, a cheerful and useful companion for life, to the dear young lady, whom he had loved from his infancy, and an instructive friend to me, were fatally disappointed.

As I was wearied with my long journey, I staid but a short while with him that day. But from that day to the day of his happy death, I seldom left him. He earnestly entreated me to be as much with him as possible; and my own inclination led me to be as constantly with him as I could. I thought I could not spend my time better, than in the company of an amiable young gentleman, who had been instrumental in turning me from ignorance and sensuality to religion and purity. And I rightly conceived, that I might reap great advantage from his prayers and conversation, for my own instruction and improvement.

After I had been with him some days, as I observed that no minister came to visit him, I asked him, if he had ever sent for any clergyman to converse with him? He answered, he had not: and that his reason for it was, that as he never had had any acquaintance with clergymen in the place where he lived, so he did not chuse to contract acquaintance with them now, as in all probability his days would be soon ended; that he did not incline to reveal his condition to every body, or be disturbed with visits. "Another reason," said he, "I have for not sending for ministers, is, That as the Lord hath been graciously pleased to bless the reading of the Bible for my instruction,



tion, conversion, and salvation, so I chuse to use it still for my improvement in religion, and acquaintance with Christ, without asking help from men. The Lord himself hath been my teacher; he reveals the mysteries of the gospel unto me; he shines upon his own word, and makes it useful to my soul; he resolves my doubts, strengthens my faith and hope, and brings all things to my remembrance. From him I have peace, grace, joy, every blessing, every benefit. He teaches me to profit, and shines upon me with the light of his countenance. What would I have more? who among the sons of men can teach me better? Blessed is the man whom the Lord teacheth and instructeth out of his law. The Lord hath made with me an everlasting covenant, ordered in all things and sure; he hath put his laws into my mind, and written them in my heart; he hath fulfilled his promise unto me, All thy children shall be taught of the Lord, and great shall be the peace of thy children. There is a messenger with me, an interpreter, one among a thousand, who has shewn unto me his mercy and grace, and said unto me, I will deliver thee from going down to the pit; for I have found a ransom. God is my teacher; he giveth me songs in the night; he teacheth me more than the beasts of the earth, and maketh me wiser than the fowls of heaven. The Lord Jesus, my glorious Redeemer, has the tongue of the learned, and knows how to speak a word in season to him that is weary; he, even he, hath given me the Spirit of wisdom and revelation in the knowledge of himself; he hath given me an unction, and I know all things; he hath given me an understanding to know him that is true. He had compassion upon me when ignorant, and out of his way. When the floods of horror, desperation, and wrath lifted up their waves

waves against me; the Lord on high, who is mightier than the noise of many waters, yea than the mighty waves of the sea, stilled the noisy tumults, quelled the threatening billows, and calmed the roaring surges. He said unto me, Peace be unto thee; I will make thy peace as a river, and thy righteousness as the waves of the sea. And will my Lord and King, who hath wrought such great and marvellous works for me, forsake and abandon me now? No; the Lord will fill me with the knowledge of his will, in all wisdom and spiritual understanding, that I may increase in the knowledge of God. The peace of God, I firmly believe, shall rule in my heart; and the word of Christ shall dwell in me richly, in all wisdom. When the enemy shall attempt to break in as a flood, the Spirit of the Lord will lift up a standard. God hath from the beginning, from eternity, chosen me to salvation, through sanctification of the Spirit, and belief of the truth; and hath called me to obtain the glory of our Lord Jesus Christ. And our Lord Jesus Christ himself, and God even our Father, who hath loved me, and given me everlasting consolation, and good hope through grace, shall comfort my heart, and establish me unto the end. Therefore all necessary knowledge and instruction shall not be withheld from me. The Lord hath loved me with an everlasting love, and therefore with loving-kindness will he draw me. He will afford me instruction, supply all my wants, and satisfy all my desires, till the blessed day arrive, when I shall enter into the joy of my Lord. Further," said he, "you observe some of our companions in iniquity visiting me, and that I am warning them to relinquish their wicked courses. Now, if I conversed with clergymen, they would think, and say, that I received all my admonitions and warnings

warnings from the clergy, and consequently my reproofs would have less influence. But when they know that I have no communication with the gentlemen of the sacred character, I obtain a fairer hearing with them, and my words are more apt to engage their attention. You know further," continued he, "that there are many disputes and contentions among the clergy in general with regard to doctrine, as well as other things; that some are very popular, and have many followers, while others are little esteemed. Now, if I were to send for any of them, I should be at a very great loss whom to pitch upon, and I am not for declaring my case to every one.—

As for you, my dear friend, use all means for attaining knowledge; converse with ministers and godly people; attend public instruction; and treasure up the word of God in your heart. Attend those ministrations only which begin and end with Christ. That preaching is only to be valued, which points out Christ the Saviour, exalts and glorifies him as ~~the~~ purchaser and author of salvation, and ascribes the glory of it all to him. Those preachings are worthless and stark naught, which seldom or never touch upon original sin, the fatal source of all the wickedness in the world, man's enmity against God, and his inability to help himself, the necessity of believing in the Son of God as our Saviour, the doctrine of justification by faith in imputed righteousness, as the only foundation of our access to God, and acceptance with him, the nature of regeneration and sanctification, the necessity of living by faith on Christ, and observing his commandments, out of love to the lawgiver, and in obedience to his authority, and not as a recommendation of us to *his favour, &c.* The sermon that humbles the *sinner in his own sight*, and directs him to Christ  
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for every thing relating to his salvation, is only worth attending. For I am thoroughly convinced, that mere moral preaching, however warm and pathetic, will never save one soul. Gospel-doctrine only will have that effect. Where-ever you find the gospel truly and faithfully preached, there pitch your tent ; there feed, and live.—

As for me, I shall never more attend gospel-ordinances ; my feet shall never again stand within the gates of the Zion on earth. But I shall in a little time join the general assembly and church of the first-born, which are written in heaven ; I shall soon be seated on the mount Zion above, and sing, and say, with the other redeemed from among men, Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever. Amen.”

I could not but express my satisfaction with this discourse, as particularly edifying and instructive to me ; but asked him how he could reconcile his not seeking the assistance of ministers, with Jam. v. 14. *Is any sick among you ? let him call for the elders of the church, and let them pray over him ?* He desired me to read the whole passage. When I had done so, he replied, “ That the sickness there mentioned was not a sickness unto death, but an illness which had all the appearance of being curable. Is, says the apostle, any of you troubled with any sickness or illness ? then call for the elders, or ministers of the church, to pray over you. And they were not only to pray for, but to anoint the patient with oil in the name of the Lord ; which should have a miraculous effect in working a cure. This practice then seems to have been peculiar to the primitive times, and ceased in the church along with other mira-  
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cles; and must not now be revived, when it can produce no effect. It is observable however, that the Papists have built their pretended sacrament of extreme unction upon this passage of scripture; but without any real authority: for they don't pretend, that their anointing the sick, which they never do but when the patient seems to be near death, has the effect of curing, as it had in the primitive times. It was then applied as a miraculous medicine; but who will say that such an unction could have any effect now? I own, that it is the duty of people, when they are sick, to use all proper means for the recovery of their health, looking to the Lord for his blessing upon the means used; and also to ask all the assistance of ministers and good people, for their instruction and improvement as to the state of their souls; and such as neglect to do so, must be presumed to have no concern about their eternal interests. But widely different is my case: I have asked the best assistance that could be procured; and finding all human remedies ineffectual, I have resigned myself entirely to Providence, saying, Here am I, let the Lord do unto me as seemeth good unto him. And as for ministers, I have no need of them, as the Lord is better unto me than all the clergymen on earth. On him will I rely for guidance, establishment, and preservation, till he remove me to the mansions of glory, where I shall be happy in the enjoyment of him for ever."

C H A P.

C H A P. IV.

*Objections to religion made by a young gentleman. Mr T——s's answer, in defence of Christianity and religious experience; with a solemn exhortation to the objector.*

THE following day, a young gentleman, who had been one of my friend's companions in iniquity, visited him; and alleged, that he could not possibly believe that religion could make such a remarkable change upon the soul of man; as my friend pretended. "For," said the young gentleman, "I can have no idea of those things that are called spiritual; I can form no notion of any intercourse or communion between the Deity and a human spirit; neither can I account for those ecstasies and raptures that some have pretended to, any other way, than by ascribing them to a warm and distemper'd fancy, and to the power of an over-heated imagination. I firmly believe, that religion is all a delusion, which meets with no entertainment among the rational, the learned, and better part of men, who examine into matters, and admit nothing as worth of belief, but what they can scan by the excellent and never-erring standard of reason, and account for by deduction and demonstration. Religion only takes place among the vulgar, the mean, and ignorant; but is unfit for a gentleman. Men of the greatest learning, abilities, and character, have seldom applied themselves to the study of religion, though they warmly plied the study of other things. Arts and sciences, so useful to mankind, have been studiously cultivated in all ages: but what is called religion has had few votaries, but among the illiterate and credulous. 'Tis true indeed, the clergy in general are men of edu-  
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cation and reading; and they pretend, in their public character, to believe the truth of Christianity, and inculcate its doctrines and precepts upon their hearers. But I believe few of them are persuaded of what they call articles of faith; and few there are whose conversation corresponds with the doctrines they teach: for I have heard some of them, in private, declaim against religion as an imposture; and that they were forced to study and recommend it to others, purely for bread. The opinion of clergymen with regard to religion, may be gathered from their conduct with respect to subscriptions to articles of faith. It cannot, I think, be doubted, that the articles of religion both in the churches of England and Scotland (for I have carefully read both) are pretty much the same in substance, and that they do not admit an equivocal or double sense; yet it is plain, that numbers of the clergy in both these churches, especially the former, don't believe a tittle of what they solemnly subscribe to the truth of, and that they preach doctrine quite opposite to that contained in their respective articles and confessions: just like the Jacobites in both kingdoms, who swallow down oaths renouncing the pretender, and yet remain Jacobites still, and use their endeavours for promoting the pretender's interest. This, they say, they are forced to do for bread; and that if there is any sin in the matter, the blame must lie upon the governors in church and state, who impose these oaths and subscriptions; and not upon the subscribers and swearers, who can get no civil, military, or ecclesiastical preferment, but by subscribing and swearing. This is downright hypocrisy, and inconsistent with all our natural notions of candour and honesty. Thus it is evident, that many men are religious only for temporal considerations, and not from any real persuasion

persuasion of the truth and certainty of what they outwardly profess to believe; and that most men are so from no better or higher principle than enthusiasm. I resolve therefore not to mind religion at all, but to live according to the dictates of my own mind. If you, Sir," [addressing himself to my friend], "who have been long continued by trouble, had not indulged gloomy and melancholy thoughts, but excluded them as often as they obtruded themselves upon your mind, you had recovered ere now. But for a time you dreamed and spoke of nothing but hell and damnation, and afterwards of heaven and happiness; and now you talk of nothing but death and the grave. These gloomy and pleasurable reflections entertained by you alternately, have wasted your body more than any distemper could do; and you are hurrying yourself to death by vain fancies and enthusiastic illusions. Awake from your dreams, shake off the gay illusion, resume your wonted vigour and alacrity of mind, taste the pleasures of life, and shew yourself once again the cheerful youth, the admirer of the fair sex, and the ornament, the spirit of jovial society."

Mr T——s heard the above speech with great emotion and concern; and having asked the young gentleman, if he had any thing more to say, and he having answered, he had not, he made the following answer.

"Sir, I am no stranger to such sophistical speeches, and absurd reasonings. By such diabolical tenets was I seduced to impiety; by listening to such profane and impious doctrines, I mingled with the wicked, and learned their ways. Evil communication corrupts good principles and manners; and man, in his present degenerate state, hearkens with greater attention to evil speeches, than to the words of God, or the convictions of



conscience. A deceived heart turneth him aside, and his foolishness perverteth his way. This has been your case, as it has been mine. The difference betwixt us is, you still persist in error; I am come to the knowledge of the truth. I once spoke, reasoned, acted, and resolved, as you have now done; but the Lord, whom you have greatly dishonoured, shewed me the evil of these things, made me experience the truth of religion, and impressed the evidence of it upon my mind more clearly than ten thousand mathematical demonstrations. I have now as little doubt of the belief of a God, and of divine revelation, as I have of my own existence, or that I just now heard you argue for sin against your Maker. This my faith in God, and in his revealed word, is principally founded upon the self-evidencing light and power of the word conveyed to my soul by the word of God, and secondarily by the many rational arguments that have been brought in favour of revelation. All nature is full of God; all the objects we behold with our eyes, point out God; we see evident signatures and impressions of divine wisdom, power, and goodness, in all the works of creation. These works are wonderful and glorious. Who can pretend to unravel their mysteries, or account for all the surprising phenomena of nature? You, Sir, don't deny the being of a God; and you own there are mysteries in nature, which your shallow reason cannot comprehend. You see distinctly that there are certain phenomena in nature, which you can no more account for, than you can tell how the bones grow in the womb of her that is with child. If then you admit there are mysteries in nature, inexplicable by you, and by every son of Adam; how dare you, with so much presumption and arrogance, deny the truth of divine revelation? Can you, a short-

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fighted mortal, comprehend God or his ways? And because you are wilfully ignorant of him, will you impudently deny him, and exalt your wicked fancies and vain imaginations, in opposition to the God that made you, and upon the ruins of his glorious perfections? Can you account for all the methods of divine operations, and at one view comprehend the works of God? Short-sighted mortal, creature of the dust, confess thy ignorance, own thy blindness, and submit to the will of thy mighty Creator.

“ You, Sir, have said, you can have no idea of spiritual things; no notion of communion with God;—and you ascribe that fellowship which sinners have with the almighty Being, to a warm fancy, and an over-heated imagination. But does it follow that there are no spiritual things, no communion, between God and sinners, and that all fellowship with God, and sensible enjoyments of him, are the effects of enthusiasm and a warm imagination, because you can have no idea or notion of them? This is as absurd and unreasonable, as it wou<sup>d</sup> be for a man born blind to deny light and colour, because he can have no idea of them, cannot understand their nature, properties, and qualities! Is it a good argument, that this and s<sup>o</sup> other thing is not so and so, because you cannot form an idea of it? The truth is, you are destitute of a spiritual faculty for perceiving spiritual objects. Had you such a faculty, the whole mystery would be unravelled. The absurdity of your reasoning is apparent; and, if you would not wilfully shut your eyes against the light, must fill you with shame and blushing. It is very true, you have no notion of spiritual things, and knew nothing of the gracious operations of the divine Spirit upon your heart. You was born blind, dark, and ignorant of God,

and the scales remain upon your eyes to this day. The scripture, that unerring rule, testifieth, that the natural [*i. e.* merely rational] man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. The blind man cannot see or judge of light and colours, until his eyes be opened; so no more can you form any notion of spiritual things, till the eyes of your understanding be opened, and the Lord give you the Spirit of wisdom and revelation in the knowledge of Christ. Pray therefore that the Lord may open your eyes, and shine into your heart to give you the knowledge of his glory in the face of Jesus Christ. Till you enjoy so distinguished a privilege, you will have no conception of spiritual things, or know any thing about communion with God and Christ: till you get a spiritual anointing, you will be blind as a mole in the things of God, and your foolish heart will be darkened.—As to what you say about ecstasies and raptures; if these spring from a real sense of the love of God, and from his love being shed abroad in the soul by the Holy Spirit, it is highly criminal to ascribe them to a warm fancy. There have been indeed raptures and ecstasies that have proceeded from an over-heated imagination; but though these are only flashes and counterfeits, yet there are real ones. To deny the existence of spiritual raptures, would be to impugn the truth of sacred writ, to fly in the face of Christian experience, and offend the generation of the righteous. For myself, I praise the gracious Lord, that I have experienced the smiles of his countenance, and my soul has rejoiced in God my Saviour. Because there is some counterfeit money, is there no genuine coin?

As to what you have advanced about religion's

gion's only taking place among the vulgar and low people, but meeting with no reception from men of reason and learning; it is a great mistake. Indeed very few among the learned and polite part of mankind regard religion at all; and of those who do so, very few are in earnest about it. But men of as great character for learning and reason as any who now exist, have been firm believers of the religion of Jesus; and it is false that all the learned and polite are enemies to the cross of Christ. There have been, there still are men of figure and character, who stedfastly believe the truth of divine revelation, and regulate their behaviour according to its sacred prescriptions. But how small their number! how few in comparison of the ignorant, the thoughtless, the profane! The Lord increase their number, and multiply the fearers of his name.—But does it follow, that religion is vain and delusive, because few of the learned and wise men of the world have embraced it? This can be no argument against the truth of divine revelation: for no man call Jesus Lord but by the Spirit; and the wisdom of the world is foolishness with God. Christ crucified was unto the ancient Jews, as he still is to their successors, a stumbling-block, and to the learned Greeks, foolishness; but unto those who are called, both Jews and Greeks, the power of God, and the wisdom of God. And with respect to real believers, those who shall sing Hallelujahs to God through eternity, the Spirit of the Lord hath testified, that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised,

sed, hath God chosen, yea, and things that are not, to bring to nought things that are; that no flesh should glory in his presence. The Lord Jesus laid it down as one of the evidences of his divine mission, that the poor had the gospel preached unto them. It is true, that few among the philosophers, the wise men, the kings and princes of the earth, have embraced Christianity, or, if they did, been hearty in the cause. They have been for the most part Christians only in name. The truth of the matter is, they have been so immersed in earthly and sensual things; their eyes have been so dazzled with external pomp and grandeur; their attachment to sensible objects, or to the niceties and subtilties of science, has been so strong, that they have excluded God from their thoughts, and looked with contempt upon Christianity as unworthy their notice. This is the case; the blindness and corruption of human nature is as strong and prevalent as ever. Men are still employed in looking at the things which are seen, and which are only temporal; and therefore despise unseen and eternal things, as far out of their sight, doubt of their existence, and represent them to their depraved hearts as too trifling to merit their attention. God is not in all their thoughts, and they live as if they were to be eternal inhabitants in the world. They grasp at vanities, take fast hold of every seeming good, and pursue pleasure, riches, and honours, with insatiable greediness. They place death at the utmost distance, and put the evil day far away; they indulge themselves in all the gratifications of the flesh; they chase to the sound of the viol, invent to themselves instruments of music, drink wine in bowls, and pass their days in ease and *madness*. Thus a kind of lethargic stupor seizes *them*, in the close embraces of which they are locked.

locked fast asleep, till death, whose coming they placed at the distance of many years, surprises them in the midst of their delusive dream, and drags them to the tribunal of their incensed Sovereign, who configures them over to the punishment of everlasting burnings. Such is the life, and such the fatal end of all those who knew not God, and obey not the gospel of the Lord Jesus Christ, be they learned or unlearned; potentates or plebeians, worldly wise or foolish, rich or poor. O Sir! don't associate yourself with them; fly their society; eternal death and damnation are with them; escape to a merciful Redeemer, and shelter yourself from the wrath to come, under the wings of the Sun of righteousness. What shall I say? Herd not with Atheists and Deists; renounce their tenets, and become a Christian indeed.

“As to what you have said about the clergy, with respect to their preaching doctrines they don't believe, and with regard to their motives and ends in taking holy orders; and with respect to their conduct as to subscriptions to articles of faith: it is, alas! too true, that there are many worthless fellows, who, from the low motive of procuring a livelihood, rush into the work of the ministry, and in the pulpit pretend to teach the religion of Jesus, or what they take to be so; and subscribe articles of faith which they never studied, and don't believe. Such men there are, and their number is reported to be very considerable. But who can approve their conduct? Must not every honest man look upon them with contempt, as vile deceivers and hypocrites? But is religion to be ridiculed, because some of its pretended teachers don't believe it? Can their insincerity and hypocrisy be any argument, that religion is all a farce and a chimera? Does not such abominable

minable hypocrisy rather demonstrate, that Christianity proceeds from a divine original, when men shroud themselves under its covert? Does it not say, that there is something amiable about it, that causes men screen themselves under its lovely shade? It is certain, that the Westminster Confession of faith and Catechisms, and the thirty-nine articles of the church of England, pretty much coincide in doctrinal points; and it must be obvious to every one, who is versed in the matters in dispute between the Calvinists and Arminians, that the standard doctrines in the said confession, catechisms, and articles, are of the former sort; and that indeed they cannot possibly, by any wit or sophistry, be interpreted in favour of Arminianism. Yet it is as certain, that the bulk of the clergy in the church of England, and those who profess to be Episcopalians in Scotland, are rank Arminians, and consequently declared enemies to the grace of God, though they have subscribed Calvinistic articles. And it is, I am afraid, but too true, that there are many disguised Arminians in the church of Scotland, and that too many preach their heterodox doctrines. And what doth all this amount to, but that there are rogues in both churches, men void of sincerity, faith, and honesty, who subscribe to and swear a lie? Can you approve of their base dissingenuity, and scandalous hypocrisy? Is Christianity false, because men subscribe to the truth of it, and swear to continue in the faith and profession thereof, and yet, with the greatest impudence, preach quite another doctrine, without regarding their subscriptions and oaths? Such hypocrisy and double-dealing is odious among honest men, is highly offensive to God, and will draw down Heaven's vengeance on the heads of all who deal thus hypocritically with God and man. I

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am afraid, that the bulk of our clergy have framed a new religion of their own, which they falsely call the Christian, and preach it to their people in place of the religion of Jesus, which alone is to be learned from the Bible : and as this novel religion is an chimera of their own imaginations, which has not God for its author, its object, or end ; no wonder they consult not the divine glory in the matter, but propagate their own inventions by all the arts of hypocrisy and deceit. The people in Scotland especially, who are more intelligent in the matters of religion than those in England, are generally Calvinists in their opinion. Bare-faced Arminianism would not swallow down with them ; and if any of their clergy should openly declare themselves to be of that opinion, the people would not receive them. Therefore the unsanctified clergy impose upon the people ; they subscribe a Calvinistic confession of faith, and by that means get into the ministerial office. By all the little arts and cunning of the basest hypocrisy, they vent their own opinions and doctrines, in place of the doctrines delivered by Christ and his apostles ; and sometimes by fair words and good speeches, deceive the poor simple people. I have heard sermons dressed up in all the pomp of language, and adorned with all the flourishes of eloquence, and yet containing not one word of the gospel of Christ. Not one distinguishing doctrine of Christianity has been mentioned in such discourses ; sometimes the name of Jesus has been suppressed altogether ; and when it has been mentioned, it has rather been by way of compliment to the people, than from any regard to the great God our Saviour. I have heard sermons which contained abundance of exhortations to good works and a holy life, as if men could perform the former, and attain to the latter,



latter, by their own abilities, independent of God and Christ. The power of man's free-will, and his great abilities in the moral world, have been displayed with all the charms of rhetoric. Men have been extolled as noble creatures, capable of doing much good to themselves, and of being blessings to mankind, by the sole use and improvement of the noble faculties of their minds. These topics have been expatiated upon with the greatest pleasure, and delivered with all the power of a moving address; and the deluded audience have cried out, What a glorious sermon, what a fine discourse have we had to-day! The doctrine of original sin, man's natural aversion and enmity to God and his ways, his impotency to perform any good action, the necessity of the saving and efficacious grace of God in conversion, and in the whole of the Christian life, and of faith in imputed righteousness, as the sole requisite to justification and eternal life, have never been mentioned in such discourses. Sometimes indeed a phrase has been interjected, by way of compliment, or as an expletive, to amuse the poor people, that they must look to God to help them, and trust to the merits of a Saviour; or, that men must repent of their sins, and look to God for pardon, through Jesus Christ. Thus a new religion is substituted in the room of the gospel of Christ; error and heresy are vented among the people, and all disguised with an outward acknowledgment of the doctrines of Christianity, as taught in the holy scriptures, and that under the solemnity of subscriptions. But I am bold to say, let men preach morality as long as they live; let them inculcate it with all the warmth of eloquence, and with the most forcible motives they can collect; yet such moral sermons will never convert one soul, but *will naturally tend to worm all morality out of*  
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the world. It is only gospel-preaching that will be blessed of God for saving sinners, and promoting and strengthening the interests of morality. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity. Wisdom will be justified of her children. But though the church abounds with hypocrites, and wolves have crept into it in sheeps cloathing; yea, though there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ; yet there are many worthy men, who preach Christ Jesus the Lord, even Christ crucified; whose labours the Lord blesteth for the conviction and conversion of sinners, and the comfort and establishment of his own dear people. These good men shall shine as the sun in the kingdom of their Father. Those that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. But a fearful doom awaiteth false teachers, all such as pervert the gospel of Christ, and poison the souls of men with corrupt doctrines. They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe.

“ As for the conduct of that deluded sect, the Jacobites; it must fill every man who fears God and an oath, with the utmost horror, to think, that there are such monsters in human nature, men so void of all regard to a just, an almighty, and an all-seeing God, as to take oaths renoun-

cing the pretender to his Majesty's crown, when at the same time they are hearty friends to the pretender's interest, and omit no opportunity to promote his cause. What monstrous wickedness are these people guilty of; and what dreadful wrath are they treasuring up for themselves against the day of wrath, and the revelation of the righteous judgment of God? And what a shame is it, that clergymen, who should know the mind and will of God, should join issue with such impious wretches, by subscribing to a lie, merely for a bit of bread, and thereby encourage laics in the most horrid perjuries? But true is the proverb, Like priest, like people. All such, if mercy and repentance do not interpose, shall have their portion with hypocrites and unbelievers in the place where the worm dieth not, and the fire is not quenched. Beause of swearing, indeed, the land mourneth; an unnecessary multiplication of oaths is no small sin in the imposers thereof, as it necessarily tends to weaken the awe and solemnity of them; and the careless superstitious form of swearing presently in use, is very indecent in such a grave and awful branch of divine worship. But they are fools in the greatest degree, that imagine the sin of false swearing to be transferred from the swearer to the imposer of the oath.

“ But my strength fails, my spirits are exhausted, and I can insist no longer. Retract, O Sir, your foolish and wicked resolution. Depend on it, 'tis only those who believe in the Lord Jesus Christ who shall be happy in time and throughout eternity. Believe therefore in the Lord Jesus Christ, and thou shalt be saved. Flee from the wrath that is to come, and lay hold on eternal life. Avoid the company and conversation of lewd and abandoned women. A whore is a deep ditch; he that is abhorred of the Lord falleth into  
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into it. Mock not at the changes that have befallen me; lest your bands be made strong. Let your wicked advice to me perish, and the remembrance of it be utterly forgotten. When the cheerful youth, the admirer of the fair sex, and the ornament and spirit of a drunken cabal, I knew not God, nor had his glory before my eyes. The mournful remembrance of my then life fills me with shame and blushing. I abhor myself on account of what I was and did in the days of dissipation and lewdness. I mourn over these God-provoking courses, and cry daily to the Lord for pardon through the atoning blood of Jesus. I detest myself in every respect; and am enabled, by the author and finisher of faith, to betake myself to the fountain opened for sin and uncleanness, to the blood of Christ that cleanseth from all sin. I would not forego the delight and satisfaction I have in the enjoyment of God and Christ, in the smiles of his countenance, and in the faith of singing eternal praises to him in the mount Zion that is above, for ten thousand worlds. O that you were in the same situation! My heart's desire and prayer to God for you is, that you may be saved. Amen!"

Upon this my valuable friend composed himself to rest, and the young gentleman and I retired. This gentleman owned to me, that he had received instruction and conviction from what he had heard; that he began to have more favourable thoughts of religion than formerly; and that he resolved to wait upon him next day, to be further informed; confessing, that my friend was a gentleman of good parts and abilities, of a clear head, a penetrating understanding, of a ready elocution, and was certainly a most devout and religious person. I told him, I was persuaded Mr T—s would be glad to see him again, and

would not fail to give him all the assistance in his power.

## C H A P. V.

*Mr T——s's account of an occasional conference with a modest young girl. A second speech in defence of revealed religion; with a pathetic exhortation to a religious life.*

NEXT morning I visited my friend, and found he had rested very badly, but had passed the night in communion with God. I then informed him of what passed betwixt me and the young gentleman; at which he was greatly pleased, and wished the Lord might direct him to some suitable topics of discourse for his instruction. Then turning to me, he said, "The odious epithets bestowed on me yesterday by the young gentleman, particularly that of being an admirer of the fair sex, put me in mind of the last love-adventure I had; and, as it is not unimportant, I will relate it to you. It was the very day before I was seized with the fever which brought on this wasting consumption, which will shortly bring me to the grave. I had staid in my room all the day, and was seized with an uncommon melancholy and depression of spirits. I read several papers of the Spectator, and about five in the evening went out. I visited a very sober family, in order to pass an hour; and as both the master and mistress were out, but speedily expected home, I sat down in a room; when an amiable young girl came in, having a message to the lady of the house. I insensibly fell a-talking with her, and asked her, as she was a very handsome girl, and I supposed about seventeen or eighteen years of age, if she had yet got a lover, or was in love with any young gentleman?

man? She said she was little above seventeen; that she had not been in love, neither had got a lover; and that it was time enough to attend to those things. I asked her, if she had read any novels? and she having replied, she had; I asked her, if the love-scenes therein described had not had at times some influence upon her, in exciting desires for a lover or an husband? She blushed, and ingenuously confessed they had; but said, she had endeavoured to banish the ideas of them from her mind, and had given over reading such books, as she was afraid such entertainments might be dangerous to her virtue, which was all her portion. After applauding her conduct, I asked her, what harm can there possibly be in a young man and young woman, who have natural desires to one another, which cannot be rooted from their constitution, using freedoms with one another in bed? She very smartly replied, "Perhaps, Sir, you may think there is no harm or sin in the matter; but I think there is a great deal. One slip ruins a young woman for ever, and may be the cause of her being a prostitute afterwards. But I find in the Bible, that fornication is a sin expressly prohibited by God, severely threatened, and that it debars one from heaven. This consideration terrifies me from the thoughts of it, and lays a restraint on my desires. I own I have desires in common with my sex, young as I am, which I endeavour to mortify. I apprehend the having such desires and inclinations is not sinful, but that gratifying them in an unlawful way is prohibited. It is no sin in me to love a young man, nor in a young man to love me, or any other young woman; but to gratify that love any other way than in the marriage-state, is sinful, offensive to God, and ruinous to the parties." She then expressed her hopes, that the Lord would

preserve her from the snares and temptations of wicked men, and give her grace to resist all attempts that might be made upon her honour. I praised what she said, and seriously exhorted her to abstain from the company and conversation of bad men and women, not to read novels and romances, which were generally incentives to levity and wantonness, but attend to the Bible and other good books. Having learned from her, that she was a poor country girl, though well educated, and had come to town to learn a business, I, with much entreaty, prevailed on her to accept of three guineas, which was all the money that I had in my pocket, to purchase necessaries for her; and I gave her good advices. Then the lady of the house and her husband came in; and the girl, having delivered her message, retired. I own to you, dear Sir, that this adventure has afforded me more pleasure, than all the lewd scenes I was ever engaged in. That very night, after I had left this family, I was seized with the fever, which has issued in my present fatal trouble; and never had any after communications with women."

Soon after this conversation the young gentleman above mentioned came in, and begged to hear my friend further on the subject of the preceding day's debate; affirming, that he had a good design in it; and hoping that what Mr T—— would say might be useful to him. To which my friend replied, that he was glad if any thing he had already advanced had been of utility to him; and therefore should now proceed to suggest a few things more to his serious consideration. He then addressed him as follows.

"Sir, I am no stranger to the opinions you advanced yesterday, in opposition to revealed religion, and the God of truth, the God and Father  
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ther of our Lord Jesus Christ. I have often heard such doctrines delivered ; I have read them in the writings of the free-thinkers, those modern pretenders to reason ; I have seen and heard Christianity ridiculed and blasphemed, even by those who pretended to teach it to others. But every man who gives himself the least leisure for thought and reflection, must be convinced, that the redemption of the soul is precious ; that salvation from sin and wrath is a matter of the greatest importance to man, and challengeth his utmost attention and regard ; that man is a dependent creature, not sufficient for his own felicity ; that he is mortal, subject to ten thousand accidents and casualties, against which he cannot provide ; often tortured with the extremities of pain, racked with acute and excruciating illnesses, the direful harbingers of death and the grave ; frequently exposed to shame and contempt, terrible anguish and horror of conscience, which prey upon his vitals, drink up his spirits, and waste him to a skeleton, till he drops into the silent grave. Such a person must know, that it is possible, nay absolutely certain, that there is a God, an infinite, almighty, holy, just, and wise Being, who made and governs the world, and will call all the subjects of his moral government to account for their conduct during the time allowed for their probation in life ; that however in the present life love and favour cannot be observed by the general stream of Providence, yet, in the world to come, it will be well with the righteous, and ill with the wicked ; that the wages of sin is death ; and that from death not one of the race of men can plead freedom, or claim a discharge. Every one who reflecteth upon what passeth in his own mind, and in the world around him, cannot but be convinced of these things, and view them as of great importance.



importance to him in his present state. And therefore every prudent man, who doth not confine his thoughts and attention to present objects and enjoyments, but directs his views to the things of futurity, will not be ridiculed out of religion, by the wit and sophistry of men sunk in sense and immersed in the earth. Flights of eloquence, and flourishes of rhetoric, in favour of the noble creature man, his great faculties and endowments, and his mighty achievements, will have little impression upon him, to fancy himself a god, and act as an independent being, having none to call him to account, while he evidently feels himself to be a creature of the dust, a bit of animated but brittle clay, and a son of sorrow. To such a man plain and positive evidence will be necessary, that there is no God, no heaven, no hell, ere he will look with contempt on revelation, and deny the Lord that bought him. And indeed every man should allow himself to think calmly and deliberately upon such subjects; and every wise man will do so.

“ With respect to religion, upon the faith and practice of which dependeth our future felicity, there have been many very idle and unavailing disputes. Though nothing is of greater importance, or about which greater attention is necessary; yet nothing has been more neglected, nothing more mistaken and misrepresented. That religion is essential to man, is an undoubted maxim; and that it is essential to his present and future happiness, is as clear as sunshine. But what that religion is which is so essential to man, is the question; and an important question it is. I don't think there are any speculative Atheists in the world, men who firmly believe there is no God, and who consequently think they may live as they list, without check or control. An Atheist is a monster and prodigy in nature; and the opinion, that

that there is no state of existence after this life, and that the soul dies with the body, is too shocking and gloomy to be entertained by a rational creature. It would sap the foundation of human society, and destroy all order and government among men. That God is, must then be a truth; and all his works clearly point him out. That this God is the Creator, the Preserver, and Governour of the world, particularly of his rational creatures and offspring, mankind, must also be an undoubted truth. That he is to be worshipped, and served, according to his own prescriptions, must likewise be admitted; and that it is man's duty to adore and serve his glorious Creator, and that his chief happiness lieth in it, must also be acknowledged. Now, it is plain, that before man can form right notions of his Maker, and worship him so as to be accepted of him, he must know and believe that he is, and be instructed in the nature and manner of the worship he is to pay him. That man, in his present state, is ignorant of that nature and method, is too obvious to be doubted. Either what is called natural religion, or divine revelation, must be resorted to as the rule in this case.

“ If it shall be alleged, that natural religion is sufficient to teach man his whole duty to God, himself, and his neighbour, how, pray, if this had been the case, did it happen, that the whole Heathen world without exception, run into so much impiety, extravagance, idolatry, and superstition? They entertained the most hideous and monstrous conceptions of the Divine Being; they multiplied gods to themselves without number, and represented them as slaves to the most vicious passions. They acted so far below the dignity of human nature, as to bow down before stocks and stones; and the worship they paid to their  
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their idols, was so monstrous and abominable, that human nature shudders at it. Their wise men, their priests and philosophers, run into the same excess of riot as the mob, concurred in all their idolatry and superstition, and laid it down as a fundamental rule, which they inculcated upon their disciples, That every man should conform to the religion of his country. This maxim was observed by all the Pagan philosophers, not excepting the great Socrates himself, who, with his dying breath, ordered a cock to be sacrificed to *Æsculapius*, a pretended deity. This man then died in idolatry, denying the God that made him; and yet his match is not to be found among all the sages of antiquity. It is impossible to reconcile his practice all along, and his conduct at his death, with his opinions and doctrines concerning the unity of God, and the immortality of the soul. He openly taught, that there was but one God, and that the soul existed after death; and yet he joined with his countrymen in worshipping those that were no gods, a multitude of fictitious deities, and at his death ordered an idolatrous sacrifice to be offered to an idol. Thus did the wisest and most respected man in the Heathen world behave. If then the law of nature is a sufficient guide to lead men to happiness, and direct them as to their duty to their Creator, what is the reason that not a single individual among all the Pagan nations was led to happiness by it, or even performed what can be called a rational and sincere course of obedience to the God who made them? Is not the conclusion then native and inevitable, that natural religion is insufficient, and unassisted reason unable to lead men to happiness, and direct them as to the right and acceptable manner of worshipping God; and that  
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revealed religion alone is sufficient for those purposes.

Let our modern philosophers and infidels, those mighty pretenders to reason, say what they will of the perfection and sufficiency of natural light, every person who consulteth his own heart, observeth the course of things in the world, and looketh into the scriptures of truth, must be convinced of the utter insufficiency of reason, and the light and law of nature, to lead him to happiness; and that if he have no other guides, he must be for ever in the same unhappy plight with the Heathen world, who had only the glimmering taper of reason, and the outward works of God, to direct them; and who, when they knew God by these weak and imperfect helps, glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; and therefore they ran into all idolatry, lewdness, and debauchery, making their very crimes pieces of homage paid to their deities. It follows then, that revealed religion is absolutely necessary to direct men with regard to faith and duty. The holy scriptures alone are able to make men wise unto salvation, through faith which is in Jesus Christ. In these writings are pointed out man's happiness in his primitive integrity, his fall from his allegiance to his Maker, the misery he thereby brought himself into, and the method of his recovery, by the incarnation, death, resurrection, and mediation of the Lord Jesus Christ. All things relating to faith and manners are clearly unfolded in the sacred oracles; and all who neglect this only and infallible guide to God and happiness, must perish for ever. The scriptures were written that men might believe that Jesus Christ is the Son of God, and that believing they might have life through

through his name. But how shall we escape if we neglect so great salvation ? There is no salvation in any other but in Christ ; for there is no other name under heaven given among men, whereby we must be saved. The Lord Jesus Christ is the Son of God, and the Saviour of the world ; he is the sole ordinance of God for the salvation of fallen men ; and whosoever believeth in him, shall not perish, but have everlasting life ; but he that believeth not, shall be damned. Every man, without exception, is warranted, invited, and entreated to apply to Christ for all the purposes for which he is given of God, and is assured of a kind reception. Whatever his former life has been ; though he has been an Atheist, a Deist, a blasphemer, and has wallowed in all manner of lewdness and sensuality ; though he has been the most criminal transgressor against God, and the most worthless member of, yea a nuisance to society, and never performed a good action all his lifetime ; yet is he welcome to come to Christ for life, righteousness, and eternal felicity. No man is excluded, none is debarred. The door of salvation is opened to all ; and every person may freely enter, with a full persuasion of a welcome entertainment. No outward or inward qualifications are required of men, as conditions of their acceptance with God ; no preparation is necessary ; no good works or amiable qualities of the mind are looked for. We are not to bring a price in our hands, to purchase the favour of God, nor offer any valuable consideration to merit his regard. We have no attractive excellencies, no lovely dispositions, to recommend us to the divine favour ; but every thing in us tends to excite God's wrath and displeasure, and to make him reject us utterly. Men are therefore called to come to Christ, and partake of the

the blessings of the gospel, without any regard to their internal or external circumstances. The call of the gospel is directed to them as men and sinners, as sinful men and guilty creatures. The greater sinners they are, the more criminal offenders they have been, they have the more need of salvation, and the more welcome they are to come to Christ. Men are not to come to him, with something in their hands, as a present to offer him, expecting acceptance with him upon that account; but they are to come to him as vile, polluted, unrighteous, and rebels, that he may purify and wash them, clothe them with his righteousness, and bestow upon them a title to eternal life; that he may pardon their iniquities and rebellions, and receive them into the number of his loyal and faithful subjects. The Lord sheweth them what is good, what is beneficial for them, even Christ, the chief good, the only portion of an immortal soul; at the same time he representeth their misery, their impotency for their own help, and the strength and ability that is in him for all saving purposes. He inviteth them to him, that he may help and save them; he courteth them to be reconciled to him; he commandeth and requireth them to believe in him, for grace and glory; and he threateneth them, in case of a refusal, with eternal wrath and condemnation.

“ This, according to the scriptures, is the call of the gospel; this is the warrant to sinners to believe; and this is the course they are to pursue in order to escape everlasting burnings. O Sir! pursue this course, and you will not fall into condemnation. Remember, that the Lord Jesus gave commandment to preach the everlasting gospel unto all nations, beginning at Jerusalem, the city where he had accomplished his decease, to

the people who had embrued their hands in his blood, and entailed it upon themselves and their children, and, consequently, stood greatly in need of being washed in that blood; but with this awful certification, He that believeth, shall be saved; but he that believeth not, shall be damned; and, He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. Thus it is not arbitrary, or a matter of indifference, whether men believe the gospel or not; no, it is a matter of the utmost importance to them. Obedience to the gospel entaileth on the happy believer everlasting life; but disobedience will bring on the unhappy unbeliever everlasting damnation; yea, he is condemned already, and the wrath of God abideth on him. You, Sir, have read the scriptures; I know you have read them, perhaps with an intention to ridicule and burlesque them; and you must know with the greatest certainty, that I speak the truth according to them. Need I then stand to prove, that what I have said, is confirmed by calls and invitations in both parts of the sacred volume, by express precepts and injunctions, by striking examples, by awful and terrible threatenings, in short, by the moving and pathetic exhortations of those who have obtained precious faith, through the righteousness of God and our Saviour Jesus Christ? Search the scriptures; and then you will see and acknowledge the truth, even the truth as it is in Jesus. Read the Bible carefully; ponder and meditate upon it night and day; and pray to the Lord, that he may teach you by his Spirit, enlightening your mind in the knowledge of Christ. In this way you will know more than I, or any weak, ignorant mortal can tell you. Attend regularly upon the dispensation of God's ordinances,

ordinances, where administered in purity and simplicity; and examine what you hear by the sacred touchstone of divine revelation. Receive and believe on the Lord Jesus Christ; and as you have received him, so walk in him, adorning the doctrine of God your Saviour in all things; abstaining from all appearance of evil; doing justly, loving mercy, and walking humbly with thy God. By pursuing such a course, the Lord will be with you, and preserve you from all evil to his kingdom and glory. You will then loath and abhor all sin; hate the works of darkness, drunkenness, and sensuality; and be entirely out of conceit with plays, balls, romances, and every other incentive to levity and madness. Your wit and learning will then be sanctified, and employed about more useful and important matters, than entertaining a circle of female triflers, diverting lewd women, or seducing thoughtless wenches, who mind nothing but their faces, shapes, and dress. A thorough conversion to God, which I earnestly wish you may obtain, will afford you more rational pleasure and satisfaction than all the delights of sense, though they could be amassed in one heap, and be poured in upon you in thick successions. The pleasures of religion are spiritual, manly, and lasting. I have found them to be so. I never knew what rational life was, wherein true pleasure and joy consisted, till I was confined to this room, and the Lord shone into my heart, to give me the knowledge of his glory in the face of Jesus Christ. And such is my esteem of the pleasures of religion, that I would not exchange one smile of the divine countenance, one moment's communion with God, for all the delights arising from women, wine, and mirth, upon which I formerly doted, to the dishonour of God, the grieving of his Spirit, and the ruin of my soul.



No; as my fellowship is with the Father, and his Son Jesus Christ, my joy is full, my pleasures overflow. Away then with carnal mirth and madness, and all the destroyers of time and the soul. Come not thou into their secret; unto their assembly, mine honour, be not thou united. Depart from me, all ye transgressors; for I will keep the commandments of my God. Behold, Sir, I invite you to the Lord Jesus Christ; to be a member of the household of faith; to engage in the high and honourable service of the Son of God, the Prince of the kings of the earth; to deny yourself, take up your cross, and follow him. You see that death is fast approaching to me, that medicines are ineffectual for my cure, and that I am posting to the house appointed for all living. Who knows how soon you may come into the same condition; and, groaning with pain, trembling with horror, and choked with the direful accusations of an awakened conscience, and the gloomy terror of being separated from God for ever, and classed with devils and damned spirits in the infernal Tophet, while eternity runs its endless course, drop into the dreary grave, to rise again unto shame and everlasting contempt. The Lord awaken you in time. Behold, now is the accepted time; behold, now is the day of salvation. To day, if you will hear the voice of God, harden not your heart. Hasten from destruction, fly for your life, escape to the city of refuge; shelter yourself under the wings of mercy, hide yourself under the benign shadow of the covenant of grace, lest the Lord pour out his fury upon you, harden your heart, and give you up to a reprobate mind. Behold, I have set before you life and death, blessing and cursing; therefore chuse life, that your soul may live. Finally, hearken to the word of the Lord Jehovah: If  
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thou wilt not henceforth fear this glorious and fearful name, The Lord thy God, then the Lord will make thy plagues wonderful; he will rejoice over thee to destroy thee; he will bring upon thee trouble and darkness, and dinness of anguish; and thou shalt be driven to darkness, whence the smoke of thy torment shall ascend for ever and ever. But I would fain hope better things of you, and things that accompany salvation, though I thus speak. The Lord save and redeem you from all evil, and make you a vessel of mercy, fit for the Master's use. Amen."

The young gentleman heard the above discourse with great concern, and, after thanking my friend in a very polite manner, went off drowned in tears. Mr T——s, finding himself quite exhausted with long speaking, retired to rest.

## C H A P. VI.

*The author, at his friend's desire, comes to lodge in the same house, and attends him constantly. A young gentleman desiring proper means of instruction, Mr T——'s advice to him thereupon, with a list of some books proper for the purpose.*

**I**N the evening of that day, I was on the point of offering to my dear friend to come and lodge in the same house with him, that I might attend upon him constantly, and lose no opportunity of hearing his edifying discourses; when he happily prevented me, by addressing me as follows. "Dear Mr N——u, I am extremely obliged to you for all your attendance upon and concern about me in my present afflicted condition; and I earnestly pray the Lord may reward you for all your labour of love. But, as I must very shortly put off this tottering tabernacle, and be housed

in the earth; as I don't know how soon the sentence of death passed against me may be executed, and I would greatly incline that you should be with me in the critical moment; I would chuse and desire it as a very great favour, if you would come immediately and lodge with me. As the room is pretty large, you might lie on a couch near my bedside, and assist me in the silent watches of the night, as well as by day. You know I have an antipathy against a female attendant to sit by me in the night-time, and that I have reject-ed all offers of service that way. But your company, my dearly beloved friend, will be always acceptable to me by night and by day; and your constant attendance upon me till death shall separate us, may be useful to us both. I hope I need not use arguments with one whom I love better than a brother, and whose best interests I have greatly at heart. I persuade myself you will sacrifice every inconveniency to my importunate desire, and not leave me, until I ascend to my God, and your God, to my Father and your Father, to be for ever with him in glory."

I told him I had been upon the point of making the like proposal to him; and reckoned myself happy in being prevented; that I accepted his proposal with the utmost pleasure, and desired him to be assured I would not leave him till his change came. He then took me affectionately by the hand, saying, "Now I am happy; and the Lord reward your service seven-fold into your bosom." That very night I slept on a couch in the room with him, and never left him one hour till his appointed time came.

Next morning we were visited by the young gentleman who had left us the preceding day, greatly affected by my friend's discourse. He went to his bed-side, grasped him by the hand, and thanked

thanked him in the politest manner for his very good and reasonable speeches; told him he was much affected by them; that he hoped he would never forget them; and that the impression thereby made upon his mind would not easily be erased. He told him, he had gone straight to his room, and been ever since perpetually thinking on what he had heard; that he was convinced of his being a great sinner, of being in a hopeless and helpless condition, and that there was no remedy for him but in the free and distinguishing grace of God in Christ; that he had begun to read the holy scriptures, a book he had seldom taken in his hands for some time past; that he had attempted to pray once and again, but that what he said, though uttered with some concern and fervency, was very confused. He represented, that his ignorance of the principles of the Christian religion was very great, which indeed he could ascribe to nothing but his own idleness, and spending his time in a continued course of dissipation; that he had no religious books but the Bible, and the book of common prayer; and earnestly desired my friend to point out to him a few proper books fit for instructing him in the great principles of Christianity, and the doctrines of the gospel; declaring he would cheerfully purchase them, and be obliged to him for a catalogue of them; and concluded with assuring him, that he would reckon it his honour and great happiness to be instructed by such a good master.

Mr T—, after a short pause, made him the following answer.

"Dear Sir, I am obliged to you for your visit this morning, which I receive very kindly. You may be assured I am heartily glad, and bless the Lord, that any thing that has dropped from me has been useful to you. . . . What I advanced in my

two former speeches, were only extemporary effusions, not the effect of forethought and study ; but plain and simple as they were, I desire to bless the Lord, if he has made them advantageous to you. I am sure I had your soul's benefit in my eye in all I said ; and I know that the Lord sometimes blesses weak means for accomplishing the purposes of his grace and glory in the salvation of sinners. I recommend to you to think seriously on your former sinful ways, all the errors and transgressions you have committed ; to trace all the corrupt and sinful streams that have run through your life, up to the woful source of original sin, that sin you brought into the world with you, which you derived from the first Adam, and which is imputed to, and naturally inherent in you, as a descendent of that primitive transgressor ; to consider, that, in respect of the first sin, you are abominable in the sight of God ; that you were conceived in sin, and brought forth in iniquity ; that you are naturally an enemy to God ; that your understanding is full of spiritual darkness, your will of rebellion and aversion to the law and authority of God ; your conscience blind, and seared as it were with an hot iron ; your affections impure and irregular, fixed on sinful and wicked objects ; your memory, though retentive enough to remember the speeches of impiety or obscenity, yet weak to retain the words of God ; that you have used your bodily members in the service of the devil and of swinish lusts : That you are, on all these accounts, in a very deplorable and desperate situation ; entirely ruined, beyond the possibility of recovery by human means ; and yet utterly unable to extricate yourself from the very dreadful condition you are in : In this very dangerous extremity, when all human help and hope fails, have recourse to the Lord Jesus Christ,

Christ, who came into the world to seek and to save that which was lost, and who is able to save unto the uttermost all that come unto God by him. He says, Come unto me, all ye that labour and are heavy laden, and I will give you rest. Unto you, O men, I call, and my voice is to the sons of men. Christ is the Saviour of the world; and his call is as really directed to you and me, as if you and I were named in it by name and surname. Your duty then is to accept of Christ as the Lord your righteousness, to appropriate him to yourself by a faith of particular application, saying, Christ is given to me, and I receive and embrace him as the gift of God, as my Saviour and Redeemer, my prophet, priest, and king, in whom I shall have wisdom, righteousness, and sanctification. And if you thus cordially accept of and appropriate Christ, you will be united to him by faith, so as never more to be separated; you will live in and upon him; you will walk in all the paths of new obedience, making it your principal study to please him in all things, aiming at his glory in every speech and undertaking, and longing to be with him in the mansions he has prepared for all his redeemed ones. Read the scriptures daily, particularly the psalms, prophets, and New Testament; and look to the Lord, that he may open unto you the scriptures, and disclose the mysteries of the gospel to you. Pray continually to God in the name of Jesus Christ, and look for acceptance of your prayers and services only in the Beloved. I would not have you confine yourself to any written form of prayer, but cry to the Lord that he may teach you to pray. A reflection on your own spiritual wants and necessities, and an acquaintance with the word of God, will furnish you with ample matter of prayer, without having recourse to human

man forms, few of which will suit your case. And though you do not find a fluency in prayer at first, but that you are very confused in the duty; be not discouraged on that account; but continue in the exercise of prayer, praying in faith, craving the assistance of the divine Spirit, and you will improve in the grace and spirit thereof.

“As to books that may be proper and useful to you to read, my acquaintance with such books is confined within a very narrow sphere. I remember when I was at home, to have read a great many books on religious subjects, some of which I could not recommend, as they contain more poison than wholesome doctrine. I perused several good books since I fell ill, and bless God for the knowledge I have thereby acquired. Let me recommend to you to read the thirty-nine articles of the church of England, which are truly excellent, so far as they relate to doctrine; but above all the Westminster Confession of faith and Catechisms, which contain a system of divinity and a chain of Christian principles, the most regular, distinct, and scriptural, that are to be found in any language. After these I would recommend to your serious perusal Boston’s human nature in its fourfold state, a book which clearly displays the primitive integrity, the fall, the recovery of men by the Lord Jesus, and their state in the other world; and if you read it with due attention, I have no doubt but you will bless God for so rich a treasure of gospel-doctrine. His view of the covenant of grace, from whence results all our salvation, will then be a proper entertainment for you; as it clearly unfolds the parties, the condition and nature of that glorious transaction, and the method of a sinner’s being enstated in it to his salvation. You may also read, with no small utility, the marrow of modern divinity,

divinity, with Boston's notes ; from which you will learn the difference between the law and the gospel, and between legal and gospel preaching, more distinctly than from any other book I know. Marshall on sanctification, Traill's works, the Mess. Erskines sermons, Jenks on submission to the righteousness of God, Hervey's meditations, may be also perused to your improvement in knowledge and grace. If you want to read a commentary on the whole Bible, I refer you to the pious Mr Henry's exposition, and Dr Guyse's paraphrase on the New Testament. If you want an exposition of the Assembly's shorter catechism, I cannot recommend a better than that published by Dr Chauncy, under the title of, 'The doctrine according to godliness, &c.' When you have read and digested all these, if you want to enlarge your library, godly ministers and Christians will direct you in the choice of other good books. But take care of reading Arminian and erroneous books. Of that character are Tillotson and Barrow's sermons, Scott's Christian life, and most books published by the clergy of the church of England, which appear to be void of the doctrines of the gospel. But whatever books you read, neglect not the Bible ; read a portion of it at least twice a-day, and accompany it with prayer. And be sure to attend the dispensation of gospel-ordinances ; and to chuse the ministry of such as make gospel-doctrine, that relating to the ruin and recovery of mankind, their constant theme. Sermons that are not full of Christ, that do not tend to exalt the grace of God in the salvation of men, and direct to Christ for the beginning and accomplishment thereof, are good for nothing, not worth your hearing.

" Thus I have complied with your request ; and if I can be further useful to you in what relates



to your spiritual concerns, you may, as long as I am able to speak, readily expect my assistance. And I heartily pray, that you may be directed of God in a right way, and that you may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen !”

After this youth was gone, my friend observed to me, that he had very favourable thoughts of him, and hoped the Lord had begun a good work in him, which would be carried on and perfected, to the glory of sovereign grace. In this, I believe, he was not mistaken ; for the gentleman visited us every day as long as my friend lived ; and gave satisfying evidences of being reclaimed from the error of his way. Bnt I will have occasion to speak of him afterwards. This day and for several succeeding days, my friend and I began to read Crawford’s dying thoughts, Mrs Rowe’s devout exercises, and Rutherford’s letters, which were recommended to us by a select friend, but which we had never heard of. Mr T——s, after he had read them, praised God for so invaluable a blessing, accounted them as a present sent him from heaven, and read them daily till he could read no more ; especially Rutherford’s letters, which, he often said to me, contained more serious religion and greater measures of devotion, than half the books in the world. He entered so thoroughly into the sublime and exalted strains of devotion, the seraphic flights of heavenly eloquence, and the ecstatic transports of a soul filled with the love of God, contained in these charming letters, that he was in use to repeat the most beautiful and striking passages night and day, intermingling them with his meditations, soliloquies, and praises to the God whom his soul adored.

C H A P.

C H A P. VII.

*A speech made by Mr T——s to his companions in iniquity; containing an account of his parents, his virtuous and religious education, how he was seduced to vice, his wicked behaviour, the trouble and terrors he fell into, his conversion, and a solemn exhortation to his companions.*

**N**Ext day, after the transactions last related, in the afternoon, most of the young gentlemen with whom my friend had been acquainted, and who had been his companions in iniquity, to the number of eight or nine, including the young gentleman so often mentioned above, came to visit him. After mutual compliments and salutations, Mr T——s made them a speech to the following effect.

“ Gentlemen, I have often, since my confinement, withed for what has now happened, I suppose, by accident only with respect to you, but, I hope, through the wisdom and agency of an over-ruling Providence. I am glad to see so many of my old acquaintances here; and I hope you will allow me to address you upon matters of the greatest moment. As I have formerly had your ear when engaged in the service of sin and Satan, I flatter myself you will not refuse to hear me now, when I am engaged in another interest, and am quickly marching to the land of eternity. The words of dying men are sometimes of vast consequence to the living, and do therefore merit their attention. A dying man, cut off in the flower of his age, by a lingering distemper, who was well known to you all, and to whom you used to pay some regard, now presumes to address and take his last farewell of you, with his best advices; and hopes he shall speak nothing but the words of truth and soberness; for though my  
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body is become weak, and death will soon dissolve the clay-tabernacle, yet my intellectuals are as vigorous as ever, and my reason remaineth entire.

“ Gentlemen, You all know, at least you have been all told, that when I came to this city, I was not initiated in vice, nor had imbibed any corrupt principles or tenets with respect to religion or morality. My education was strictly virtuous and religious; a regard to religion and its institutions and precepts was inculcated upon me by all the arts of persuasion, and by all the warmth of affection; and all this recommended by the most powerful motives, and urged by the holy and pious example of my honoured parents, who always enforced their precepts and exhortations by their own holy and regular deportment. Though they lived in plenty and affluence, and were exposed to the usual snares and temptations attending an opulent fortune, and a distinguished rank in life; yet they always conducted themselves with the strictest regularity, and their behaviour was exactly conformable to the rules and prescriptions of Christianity. An awful veneration for the sacred name of God, a religious observation of the Lord’s day, a constant attendance upon the public worship of God in the manner they conceived most agreeable to the will of God, and a regular performance of divine worship in their family-capacity, were strictly attended to; and those fashionable vices and diversions, so frequent among people in the higher ranks of life, were rejected with abhorrence and detestation, as dishonourable to God, hurtful to the best interests of men, and destructive of that time and money which may be employed to much better purposes, in feeding the hungry, clothing the naked, and promoting the kingdom and interests of the Lord Jesus Christ in the world:

‘ Gentlemen,

“ Gentlemen, I was born of such parents, and educated under their eye. By them I was early taught to fear and praise my mighty Maker ; religion was set before me in its most amiable light, and charming beauty ; vice was represented in its most shocking deformity, and in all its frightful consequences, even those I have since sadly felt, and under which I have groaned with all the anguish of bitterness and howling desperation ; and a shining example of an holy and godly conversation was proposed to my imitation. Thus I was trained up in the nurture and admonition of the Lord, and instructed in the doctrines, the institutions, and precepts of Christianity, as contained in the inspired scriptures. In consequence of which singular blessing, I was preserved from many of the vices and follies to which the youthful age is liable, and which they pursue with the utmost greediness. But many roots of bitterness springing from the corruption of my heart, troubled me ; and poisonous streams issuing from that depraved fountain, spread their baneful influence through my actions ; by the force of which I committed irregularities and excesses, reflections on which have, since Death commenced his siege against my external frame, filled me with shame and blushing. However, my follies were secreted from the view of my parents, and my excesses concealed from their observation, to avoid their admonitions, and elude their corrections. I minded my books, and gradually advanced in learning and knowledge. Vice and profaneness, in their grossest forms, as I was taught to abhor them, and warned to abstain from the naughty and profane, had no remarkable influence upon me. Thus, had I built upon the foundation of my education, and raised a superstructure proportioned to my early instruc-

tions and acquirements, or had I been actually converted to God, and experienced the efficacy and reality of religion in my tender years; I could not have been so easily seduced to abominable impurity, or been so fatally bewitched by the artful sophistry and cunning craftiness of some of you who now hear me.

“ I was sent to this city with the fervent prayers of my honoured parents, that I might be preserved from vice and folly, and trained up to learning and religion in the purest Protestant church in Europe, and dismissed with the most serious and fervent exhortations and advices in relation to my duty to God and man, and what concerned my studies. And all these important points have been from time to time inculcated with the greatest warmth and the most flowing affection; though, alas! to my shame and dishonour, they have not been regarded, from the time I was seduced by you to abandon the ways of God, and embark in the service of the devil. My ruin has been no wise owing to my pious parents. The only thing blameable in their conduct, has been their allowing me to stay here so long, and furnishing me with money from time to time, without calling me to account for the methods used in the expenditure thereof, and requiring me to come home in the vacation-seasons, to observe my behaviour. But the truth is, they have had too good an opinion of me, and presumed too much on the foundation laid in my education; and my own letters in answer to theirs, wrote with all the hypocrisy and affectation of piety, have strengthened their favourable sentiments of me; and my vices, concealed in the dark, and disguised under the specious shew of sobriety, and going to church on the Lord's day, have never reached their ears.

Besides,

Besides, a gentleman lately deceased, who was desired to inspect my behaviour, and give notice thereof to my parents, was so far imposed upon by my hypocrisy, and my pretences to religion, as to represent me from time to time in the most favourable light.

“ Thus, Gentlemen, I came to this city with all the advantages of instruction and education, being then about fourteen years of age. For the first year I attended my studies with some diligence and application; and my improvements were proportioned to my care. My acquaintance was confined to a few, and those of sober character. I attended the duties of religion, and contracted an acquaintance with some of the best-writ sermons, and books of divinity and devotion; by which I laid in a stock of religious knowledge, the happy effects of which I have found since sickness and death began to remind me of my approaching fate. If I had not been diverted from a close application to my studies, and seduced by the arts of wit and sophistry, in the midst of my eager pursuits after religion, knowledge, and learning, my improvements had been considerable, and my acquisitions very large. But, while vice was far from me, and my attention confined to the most noble objects; the sweetness of my disposition, the facility of my temper, the politeness and affability of my behaviour, and my chearful and frank turn, to use your own expressions, in the character you have been pleased to give me, were motives to gain me over to your party, and involve me in the same ruin and condemnation. Yes, Gentlemen, you earnestly solicited my acquaintance, and by all the methods of persuasion inveigled me into your company. To engage me to join your clubs, you spoke honourably of religion and virtue, as

objects worthy the attention and regard of rational creatures, and in the love and practice of which human felicity consisted. But you indulged drinking pretty freely, even from the commencement of my acquaintance with you ; and at those drinking-bouts you used to declaim largely in the praise of conversation, and the advantages of society, and particularly entreated me to join in your cabals, as what would add greatly to my improvement, brighten my parts, add lustre to my accomplishments, and render me a chearful, an useful, and honourable member of society. I expressed a reluctance at frequent clubs, a dissatisfaction at the waste of time therein employed, and my aversion to exceeding the bounds of sobriety and temperance, as I had been bred up in an abstemious way, and had never drank a glass to excess all my lifetime, and thought such gratifications and indulgences were the inlets to vice, and preparatives to excess, and to other vices. In all this, though I was stark naught at bottom, and had no experimental acquaintance with real religion, the force of education appeared, the advantage of good principles instilled into the mind was manifest, and the voice of conscience was proclaimed. But the innocency and harmlessness of society, and indulging a sober glass, was insisted on with a good deal of eloquence and force of reasoning ; these were represented as pleasures of life, without which society could not subsist, and there could be no intercourse among mankind. Deceived with the appearances of virtue, and trusting too much to fair speeches, I was wheedled over to your party, and gradually initiated in your ways. When proposals were made to me, at first in a jocular way, of going to bawdy-houses, and spending a little time in the conversation of *pretty girls*, the phrase you made  
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use of; these I rejected with scorn; and I cried out, Is this the effect of the religion and virtue you were the other day declaiming upon, as essential to human felicity, and the end of our creation? - No, Gentlemen, don't be deceived. God will testify his wrath and displeasure against such flagrant violations of his judgments; and he that defileth the temple of God, him will God destroy. This is not religion, but gross impurity, and satisfying base lusts, lusts that ought to be curbed and restrained, according to the rules of scripture and reason. You very well know I rejected invitations to lewdness, with some warmth of temper, and threatened to abandon your company for ever, if such proposals were made to me again. Well, being determined on my ruin, and resolved to insnare me in libidinous gratifications, you prevailed on me to keep company with you; and, in an evil and unguarded hour, you got me inebriated with liquor, and in that pickle haled me to a bawdy-house, where I spent, in your unhallowed company, the night in the lewd embraces of whores. When returned to myself, after sleep had dispelled the fumes of the intoxicating liquor, it is impossible to describe the horrors and agonies of conscience I underwent for the guilt I had contracted the preceding night. You know I represented the folly, the danger, and dreadful effects of such impiety to you, in the most moving strain; and was jeered and laughed at by you, as a poor silly enthusiast.

Prevailed on still to haunt your company, in opposition to the conviction and voice of conscience, you got me fuddled the very next night, and again dragged me to another lewd house, that variety in lust might be a motive to repeat after follies. When reason returned, and conscience was allowed to speak, how great the terror of my



my conscience, and how gnawing its throes? But sin once indulged, spreads its influence; and snares and temptations to sin not rejected, as they ought, but complied with, debauch and sear the conscience, so that it becomes quiet, and disturbs not the sinner in his flagitious course. This was my sad case. I was bantered out of the good principles I acquired in education, and improved by reading: I was jeered out of regard to the scriptures of truth, as the rule of man's faith and practice; I was taught to think the gospel priestcraft, and a cunningly-devised fable; to shake off my dependence upon the great Creator and Governour of the world, and to reckon myself accountable to no being whatever for my conduct in life; yea, O horrid! to observe no other rule, as to the commission of sin, especially of beastly drunkenness and uncleanness, but the constitution of my mortal carcase; and to lay the blame, blasphemous! of pursuing lustful pleasures upon the glorious Author of nature, as having implanted such desires in our very texture and constitution. Though these arts of seduction, enforced and coloured over with the most specious arguments hellish wit and sophistry could invent, staggered my faith, and inveigled me in a course of abominable lewdness and impurity; yet I could never be prevailed upon to discard divine revelation, or enter into the persuasion of such blasphemous tenets and nonsense; yea, when arrived at my greatest height of extravagance and debauchery, and when glorying and triumphing in my lewdness, the being of God, the truth of divine revelation, and a future state of rewards and punishments, though ineffectual to deter me from the perpetration of impiety, maintained their place in my mind, and it was not in my power, by *wishes*, and the efforts of depraved argumentation,

to shake them off, or reason myself out of them. Neither could I be persuaded to reject the morality of the Sabbath, or refrain from a regular attendance on public worship; though hypocrisy, and a desire to conceal my vices, was the most powerful motive to this conduct: for who chuses to be called and reckoned a rake? And as if all this hellish sophistry and wicked nonsense had not been sufficient to persuade me to abandon and relinquish all regard to laws human and divine, I was plied with arguments drawn from the practice of unsanctified clergymen, married men, and people who professed to be religious; as if uncleanness were an harmless and innocent gratification, because people of such characters are guilty of the crime. When I really doubted of the truth of this, I was prevailed on to go a third time to another sink of lewdness, to see the truth of a depraved argument in favour of sin with mine own eyes. I was soon indeed satisfied of the truth of the argument; and at first I could not but shudder at the thoughts of seeing fellows who pretended to teach others religion and virtue, drinking, cursing, and swearing, speaking and acting the most monstrous lewdness; men who had wives of their own, yet assembling in shoals in a stew to glut their brutal appetites with vile strumpets; men who bore offices in the church, men who had partook of the sacrament, and put on a mask of religion to deceive the world, spending their time and strength in the company of harlots. *Obstupui, steteruntque comæ!*—I could not but look upon such persons with the utmost contempt and abhorrence, and always declined to mingle in their company.

“Thus, Gentlemen, you completed my ruin. All restraints arising from education, conscience, reason, and the sacred authority of God, to curb  
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lust and pleasure, were enervated and lost their force. I soon commenced as abandoned a debauchee as any of you. I learned to curse and swear, and set my mouth against the heavens. I became proof against warnings and exhortations; applauded myself as happy in pursuing vice unrestrained; and triumphed in my wickedness. I became a leader in lewdness, and exerted my endeavours to ruin virgin-innocence, and seduce others to the like debauchery; particularly my valuable friend Mr N——u, whom I dragged from a studious retirement, and soon made as much a child of the devil as myself; though now, by the sovereign mercy and grace of God, he is recovered from those pernicious ways, and has, I hope, become a Christian indeed, and will persevere in the faith of Christ to the end. Time and strength would fail me to give you a history of my lewd and wicked life. You all know, that I spent my days in mirth and jollity, madness and extravagance; that I gloried in my fine shapes, the handsomeness of my person, and the prospect of unfailing pleasures. I became the favourite of the ladies, and entertained them with whatever could minister to their vanity, madness, and ambition; diverted them with love-songs, tender speeches, and soothed them with all the eloquence of a tender lover and a sighing admirer. I foolishly thought my constitution was so strong and vigorous, that it could baffle all the attacks of diseases whatever, and remain firm and unshaken for I don't know how many years to come. I anticipated future pleasures and gratifications in idea, and dreamed of nothing but a long continuing tranquillity; saying, *I shall have peace.*

“ Once I caught the venereal distemper, and was confined for some time. In that interval of lewdness, I was smitten with remorse for my past offences,

offences, meditated a retreat from wine and women, and resolved to be sober. But, on my recovery, as you all know, my resolutions proved ineffectual, and my purposes became as combustible matter before a raging fire. I turned more lewd and abandoned than before; and was an absolute slave to wine and women. This vitious course of life soon enfeebled my constitution, and I felt, with deep regret, the direful approaches of a wasting consumption. To relinquish all my pleasures at once; to quit the entertainments of the stage, balls, and assemblies; the pleasures of wine and women; and to remove to an unknown hereafter, a world of spirits, a land of darkness, the light whereof is as darkness; was like tearing the flesh from the bones, and unhinging the human machine. But, sore against my will, and with a wishful retrospect to my beloved idols, I was forced to bid adieu to all I reckoned valuable in life, and to drag out the poor remains of a wasted carcass in pain and agony, till death should put an end to the dissolving frame.

“ But what praise and thanksgiving is due to the God of all grace and consolation, that he did not permit me to die under such a dreadful load of guilt as I had contracted from the fatal period of my acquaintance with you, together with my original guilt, and the errors of my infancy and youth? Justly might the almighty Ruler of the world have suffered me to remain in that dismal situation I had reduced myself to; or instantly cut me off, without affording me a day for repentance. But JEHOVAH, who long ago proclaimed his name to be, *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin,* did not forsake me in my extremity, nor permit  
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me to pine away in mine iniquities. I soon fell under dreadful horrors of conscience, so dreadful that the bed and chair you have seen shake and totter under me. I looked on myself as ruined for ever, and ready every moment to drop into hell. A back-look on my former ways filled me with terror and confusion, and a fore-look into eternity frightened me out of my wits. You, Gentlemen, were witnesses of the fearful situation I was in; you pitied me, and endeavoured to allay mine agonies: but all in vain; human help could afford me no relief, and my distemper could not be cured by human preparations or lenitives. The disease was internal, beyond the reach and skill of mortal physicians. They could not restore my forfeited health, or renew my youthful bloom; far less ease the anguish of my mind, or allay the horrors of my accusing conscience. Many wearisome days and nights were appointed for me; and I became distracted through a flood of divine terrors. I often said, Divine mercy is clean gone for ever; God hath forgotten to be gracious, and in his anger hath shut up his bowels of compassion. I have heard that the Lord is good and gracious; but with an overflowing flood he will make an end of me, and darkness shall pursue me. O Death, I find thy cold gripe, thy icy hand hath already touched me; I see thee arrayed in all thy terrors; thy awful sabre is in thy hand, just ready to reach the fatal blow. One stroke more, and the work is finished. I shall be excluded from God for ever, banished his glorious presence, and vindictive justice shall ride in triumph over me. As I associated with the devil's goats here, I shall be mingled with them for ever hereafter. Instead of pleasure, madness, and jollity, I shall have pain, anguish, terror, and horrors, without allay, without intermission,

termiffion, for ever. O thou curfed monster, Sin, thou haft ruined me! All the pleasures and delights thou promifed me, where are they now? They are gone for ever. Behold, the devils are waiting to hale my foul to the unquenchable flames! Wo's me! hell from beneath is moved for me to meet me at my coming; and my habitation for ever will be with the damned. The curfe of God, and the curfe of the Saviour, the vengeance of incensed juftice, will confume me through endless ages! I am driven to defperation, and fhall perifh for ever. Such, my brethren in iniquity, were my foliloquies foon after my confinement; and fuch the awful confequence of a debauched life. You faw it, you trembled at my cafe; yet you were not warned by my fearful example. You have perfifted in drinking, in whoring, in fwearing, to this very day. I was like one fent to you from hell to warn you; and I did befeech you for God's fake to refrain from thofe abominable vices in which you were wallowing as fo many fwine in the mire. But you refufed to hearken, and gloried in your impiety, that you were not fubject to fuch terrible vapours. Mock not, left your bands be made ftrong. I cried to you, as you came near me, Fly, fly from the wrath to come. When I am in the infernal Tophet, your continuing in thefe vitious practices will bring you to the fame place of torment, and you will add to my horror in that land of gloomy horrors, and unfpeakable wo. But neither the agonies of my foul, nor the bleffed change I have felt, have awakened you, but you are as bent on fin and ruin as before.

I fhall therefore, after a very fhort account of my converfion to God, and of my recovery from eternal ruin, warn you all once more, as I am  
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now near the end of my course, and my guardian angel will soon beckon me to the skies.

Thus, Gentlemen, seduced by the craftiness of debauchees, hardened in impiety, and resolved to persist in the road to ruin, I was arrested and checked in my impious progress. The time appointed of God, from eternal ages, for the fulfilment of his gracious purposes upon a miserable caitiff and renegado, was drawing near; and therefore I must abandon that course which I blasphemously styled the most happy, and the all of heaven that man can enjoy below the skies. The unspeakable torment and anguish of my mind, for what was past, and the direful forebodings of an accusing conscience, replete as it were with the wrath of God, as to my future existence, (to say nothing of the pain and trouble of a body exhausted with lust and sensuality), rendered me a terror to myself, and to all around me. I soon found that all hopes of recovery were extinguished, and that all dreams of returning to the world were idle fancies. The virtues of medicines were rendered abortive, and the skill of the physician failed. Death had got a commission to cut the thread of my natural life; his blow, which is unavoidable and irresistible, could not be deprecated; and all the arts of protracting the stroke, and lengthening out the hand-breadth of a frail life, miscarried. Judge, Gentlemen, from comparing all the circumstances of my case, a wounded conscience, foreboding hell and damnation, a carcase enervated with a course of the most abominable lewdness and sensuality, and pained to a high degree; life posting from me on speedy wings, and eternal ruin advancing to me swifter than nimble ships wafted by a prosperous gale to their destined port, or a courier dispatched with *the news of a signal victory*; judge, I say, the fearful

fearful condition I was in. You saw it, and horror chilled your spirits; the blood froze in your veins, and neglected to perform its circulating course.—In this dismal and desperate extremity, I cried to the offended Majesty of heaven, with the utmost importunity, night and day; my cheeks were continually wet with tears; and the sight of my once blooming face, upon which I had formerly doted, viewed in a mirror, was so ghastly, so black, and wrinkled, that I was terrified to look on myself through that instrument again. I read the Bible, which I had much neglected of late years; but therein saw my condemnation, and the fearful reward of my unhallowed life. Its threatenings and promises, histories and narratives, in short, every thing contained in that sacred book, filled me with terror, and I sat as one astonished. But when impending ruin was on the point of breaking on my guilty head, and desperation ready to swallow me up in its devouring waves; the God of all grace and mercy, whose compassions are very great, said, Deliver his soul from going down to the pit, for I have found a ransom. A few scriptures were brought to my remembrance, and produced an amazing change in me. The calls and invitations of Christ the Saviour, against whom I had sinned with an high hand, were impressed upon my mind with a surprising force; the sinfulness and misery of my natural estate, and actual transgressions, were represented in a lively manner to my mind; my utter impotency and inability to contribute any thing for my help, was strongly laid before me; the suitableness, the all-sufficiency, and willingness of the Lord Jesus, the sovereign Physician, was clearly manifested to me; and my warrant and title to believe in him for all the purposes of salvation, was so bright and evident to the



eyes of my mind, that, under the gracious influence of the Spirit of God, I perceived that I could not but believe ; and therefore cried out, Lord, I believe, help thou mine unbelief. Behold, I come unto thee, for thou art the Lord my God. I believe, that, through the grace of the Lord Jesus Christ, I shall be saved. Thus a wonderful, an amazing change passed upon me : A rebel was pardoned, a prodigal restored, a drunkard rendered sober, an unclean person cleansed, the dumb spoke, the deaf heard, the despairer was filled with hope of life from Christ, who is *our hope* ; in short, light and joy sprung up in my mind, and all terrors and forebodings of wrath were dispelled. I was filled with joy and peace in believing ; and my tongue was opened to proclaim the praises of redeeming love and grace, and celebrate the trophies of the mighty Redeemer's conquest over sin and Satan. What shall I render to the Lord, for all his benefits towards me ? How great is his mercy, and how surprising his grace ! Admire, O angels ! break forth into wonder, O heavens ! sing, O earth, and seas ! with surprise and astonishment, at the matchless and unparalleled kindness and beneficence of the great God our Saviour, to me the chief of sinners, an arch rebel and traitor. Wonder, O my soul ! and lose thyself in the unfathomable depth, that Christ came to save me, redeem me, and call me effectually by his grace ; to redeem me from all the ruins of the primitive lapse, from all the guilt of a life spent in enormous wantonness and wickedness, and from the sin of unbelief—in so long rejecting all overtures of peace and reconciliation.

Thus, Gentlemen, I was made a monument of mercy, and an eminent example of the triumphant grace of God. You have seen the alteration

in my circumstances, by my words and actions ; and my external air and looks have indicated a remarkable change in my interior parts. The gloomy horrors, and the direful despair, that preyed upon my mind with ceaseless fury, are all now vanished ; and a serene calm, and a tranquil peace, flowing from a sense of the love of God, the result of the application of the Redeemer's blood to my conscience, do now happily occupy their room. My ghastly looks and frightful mien are converted into smiles, and a pleasurable cheerfulness of countenance now obtains.

Now, my brethren in guilt, what shall all this be ascribed to ? What is the source and spring of this strange revolution ? I have told you, that it is the effect of the amazing grace, love, and mercy of God in Christ. I firmly believe it is so. I feel and experience the efficacy and operation of the Spirit and word of God upon my soul. My heart, that was alienated from God, an enemy to him, and that refused to submit to his gracious calls and invitations, has been subdued to the obedience of faith, and engaged to believe on the name of the only begotten Son of God ; I am verily persuaded, that he is my Saviour and Redeemer, and that I shall be saved in the day of the Lord Jesus with an everlasting salvation. This faith and persuasion is the effect of divine grace, the gift of God to a miserable sinner ; by no means the product of reason, or the effect of any rational arguments or demonstrations. The faith and assurance I have of being with the Lord forever, to behold his glory ; of dying the death of the righteous, and my latter-end's being like his, supports and sustains me amidst the pains of sickness, the languors of consumption, and the natural terrors of death. I even long to be dissolved, and to depart, that I may be with Christ, my

Lord, my Prophet, my Priest, my King, my Husband, my Friend, my All. Thanks be unto God for his unspeakable gift.

“ Now, Gentlemen, you will perhaps be ready to say, even after all this deduction of my case, that the mighty and surprising change I am apt to flatter myself I have undergone, is all the effect of enthusiasm, a warm imagination, and an overheated fancy; that it is all a mere delusion, without any reality. And indeed some of you have already said so; as you were pleased formerly to ascribe the stings of conviction, the arrows of wrath, and the throes of horror, under which I laboured some weeks, to a desperate melancholy, and an assemblage of gloomy ideas in a distracted brain.——But in this you err, not knowing the scriptures, nor the power of God. An acquaintance with the word of God, and your own experience of a work of the Spirit of God, in conviction, humiliation, and faith, would effectually undeceive you as to this affair, and convince you more powerfully than ten thousand rational arguments and demonstrations. Yea nothing less than such a work of the Spirit of God, can convey any suitable ideas of the case unto you. All men are by nature blind with respect to the things of God, and will remain so until it please the Lord to reveal his Son in them. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. A spiritual discerning is necessary to a right apprehension of the things of God; which the Holy Spirit in scripture calleth the Spirit of wisdom and revelation in the knowledge of Christ, and an unction from the Holy One, *whereby* believers know all things, the opening *of the eyes of the understanding*, and seeing out  
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of obscurity and out of darkness. This spiritual vision faculty is the effect of the divine Spirit's operation, and can never be acquired by the utmost efforts of human penetration and learning. On the contrary, those who have arrived at the summit of human learning and knowledge, who have ransacked the works of nature, and penetrated into the inmost recesses of all mysteries and sciences, are generally the most ignorant of spiritual mysteries, and destitute of any proper conceptions of them. Yea, though such virtuosos should reach the utmost limits of things cognoscible, and penetrate farther than any son of Adam ever did into things human and divine; yet they would remain blind as moles with regard to any spiritual or supernatural acquaintance with the mysteries of religion, and that remarkable change that passes upon the heart of a man in regeneration and conversion. The whole of that change is supernatural; 'tis the work of the Spirit of God, and quite above human power and force. Man is wholly passive in this change; he contributes nothing to it, nor can he prepare himself for it. He has as little any idea or conception of it; but is ready to laugh at it, and deride the glorious work and the glorious agent. Those only to whom the Lord Jesus giveth to eat of the hidden manna, and to whom he giveth a white stone, and in the stone a new name written, which none knoweth but the happy receiver, are capable of understanding this matter. Every other person is foolish and stupid, and has not the knowledge of God; and will remain in that state of woful darkness, until he receive an understanding to know him that is true. The Lord Jesus is the light of the world. To him alone the blind sinner must apply for light and knowledge. He is the *Sun of Righteousness*; and 'tis only a beam of  
light

light from that glorious body of light and splendor, that can convey light into the sinner's mind, and illuminate his darkened understanding. Let your minds be otherwise enlightened as they will ; let your knowledge in other arts and sciences be as extensive as possible ; and let your success be proportioned to your diligence in such studies and inquiries, to the height of your ambition and desires ; yet you know nothing yet as you ought to know, unless you have the knowledge of Christ and him crucified. Yea, all your laborious researches, and toilsome scrutinies and inquiries, are but lost labour, and good for nothing, if you don't know a Saviour, and don't fall under the enlightening influence and operation of his Holy Spirit. I don't however mean to disparage human learning, and diligence in the prosecution of your respective studies. No ; these are of great importance in themselves, will afford pleasure and profit to you, and will qualify you for being useful members of society, as well as for acting a part suitable to your station and character on the stage of life. Far less would I be understood to undervalue or decry the study of divine things, or make you fancy that a speculative acquaintance with the doctrines of Christianity delivered in the holy scriptures, is a vain and useless acquirement. No ; my brethren, I have quite other views of the matter. I know the utility, the excellence, and the importance of the study of these things too well, to dissuade you from commencing or continuing any dislike or neglect of inquiring into the things that belong to your peace. I know that the knowledge of Christ is the most excellent in itself, and the most beneficial to man ; that grace resides not in an un-renewed heart, and that happiness in the other world is not reserved for those who know not God,

God, nor obey the gospel of our Lord Jesus Christ. The Lord commands us to search the scriptures; to hide his word in our hearts, and to labour diligently after knowledge and instruction; and enforceth such commands with the most excellent motives, motives drawn from the sublimity, the excellence, the advantage, the pleasure, and happy consequents of such study and knowledge, and the hazard, the eternal hazard and danger of sloth and neglect in the case. I only caution you, Gentlemen, against making religion a matter of mere speculation, and from thinking it a thing of no moment, a business you may neglect or omit innocently or with impunity. No; the study of religion ought to be preferred to all your other studies; it ought to lead the van of all other inquiries, and by no means to be thrown into the rear, or put off till old age, or made the amusement of a vacant hour. By no means. Wisdom is the principal thing, therefore get wisdom; and with all your getting get understanding. Religion is necessary to salvation; upon the study and knowledge of it depends your eternal felicity. It therefore challengeth your attention and regard, and ought to be the object of your most sedulous inquiry and diligent study. Therefore carefully read the holy scriptures, diligently attend the dispensation of gospel-ordinances, converse with the best religious treatises, and devote much of your time to meditation, prayer, and every other duty of religion, and mean of instruction; and at the same time cry to God for divine teaching and instruction; look unto the great Prophet who taught as man never taught. Thus shall you happily advance in the knowledge whose influence reacheth beyond the grave, yea penetrateth into eternity, and rendereth the subject of it blessed through eternal ages.

Hear

Hear (says Wisdom) instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favour of the Lord. But he that sinneth against me, wrongeth his own soul; all they that hate me love death. This is the command and advice of the great Prophet of the church, the uncreated, the personal Wisdom of Jehovah, who was set up from everlasting, from the beginning, ere the heavens were stretched out as a canopy, or the valleys extended, to be the Redeemer of lost mankind; who was with Jehovah the Father, as one brought up with him, was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and his delights were with the sons of men. The command of a king seated on his throne, delivered with authority, mingled with lenity and meekness, is generally obeyed with a ready cheerfulness. How much more ought the command of the King of the universe, the Lord of heaven and earth, to be obeyed with joy and delight; especially when the command is founded in mercy and love to the sinner, and obedience to it rewarded with eternal life? Hearken therefore to the instruction of Wisdom: for the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life; to keep you from evil women, from the flatteries of the tongues of strange women.

“ Let me therefore, Gentlemen, inform you, from the holy oracles, that God made man upright; but he soon found out many inventions, malignant in themselves, and deadly in their effects. Adam, our original progenitor, was not only our natural, but federal or moral head. God having created him in the utmost perfection

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of body and mind, and blessed him with all the conveniencies and delights he could wish for, made a covenant or agreement with him, as representing his whole posterity, by which he exacted from him obedience to his holy law, promised him eternal life upon finishing his course in that obedience, and threatened him with eternal death if he failed. The test of his obedience was a prohibition to eat of a tree in the garden in which God had placed him, called the tree of the knowledge of good and evil. Though this prohibition was in itself merely an arbitrary deed, and declarative of the sovereignty and absolute empire of the mighty Creator, as the tree in itself could be no more hurtful than any other tree of the garden, of the fruit of which he was allowed to eat freely; yet the Deity's interposing his authority, discharging the eating of it, rendered the action absolutely criminal; as the event proved. Man did not long continue in his primeval glory and felicity. He who was the favourite of Heaven, blessed above all creatures in heaven and earth; he who was lord of the lower world, and whom all the creatures were obliged to obey; he who had the highest advantages possible and desirable, not subject to the artifices of seduction, the fallacies of error, or temptations from external agents, as we poor mortals are; this happy creature, the darling of Heaven, the perfection of divine architecture, the sovereign of the brute creation, and the envy of apostate spirits, by fondly listening to the suggestions of his consort, who was created with equal excellencies, and who was imposed upon by Satan, the old Serpent, ate, alas! the forbidden fruit, fell from his primitive integrity, became subject to death in its utmost extent, and (listen with fear and terror!) involved all his race in the same ruin.



ruin. By one man sin entered into the world, and death by sin ; and death hath passed upon all men, in whom all have sinned. Thus the human race was lost for ever, despoiled of their glory and excellency, stript of their innocence and beauty, disabled from serving their Maker, and became the objects of divine abhorrence, the scorn of angels, the prey of devils, and a curse to the brute creation. In consequence of this fatal lapse, we are born children of wrath, heirs of hell, and obnoxious to eternal perdition ; the faculties of our minds are all perverted and disordered, and our bodies are instruments of sin. We are slaves to the devil, the servants of sin, subject to the tyranny and disorder of irregular passions, and incapable to resist one temptation, one motion of lust, or a wanton glance. Witness, my brethren, the life we have led ; trace the springs of your actions ; canvass the source of your uncleanness and wanton dalliance ; search into the rise of your ebriety and gaming, your attending the playhouse, and other modish diversions. Let conscience speak, stop not her mouth. Who of us resisted the sight and pleasure of generous wine ? who opposed invitations to the bed and embraces of a harlot ? who was not fired at the sight of a beauty, adorned with the graces of shape and tongue ? who retreated from the playhouse, the assembly, or a ball, even when business more important challenged the attention ? Who withstood parties of pleasure or of gaming ? We are in a state of corruption and sin ; all mankind are in the same deplorable circumstances. Who can deny it, though revelation had not assured us of the fact, or told us the source and spring of the fatal inheritance ? Every man is a witness of it against himself ; and men joined in society attest the melancholy truth with shining evidence.

evidence. Our society, our conversation, our actions, have spoke it out with an audible voice! My mind, and my carcase, have contributed their testimony, and the grave will seal it in a very short time. Believe therefore, my brethren, the doctrine of the entire corruption of your nature, and of original sin derived to you from the first man. Account it the spring of all your sinful thoughts, words, and actions; the cause of all the miseries and hardships of life, and the foundation of the wrath to come upon all who refuse a Saviour, and life through him. Mourn over it, confess yourselves sinners, and acquire an interest in the redemption purchased by Christ: seek righteousness, life, and liberty from him who is the resurrection and the life; and if the Son make you free, ye shall be free indeed.

“ Thus, my brethren, scripture and experience bring their concurrent evidence in support of this great truth, that man has fallen from his original glory and purity; that the loss is universal, the infection general, and the disease incurable. But is the case desperate, and the cure impracticable? Are all men to perish under the ruins of the primitive transgression, and to undergo the sharp strokes of incensed justice for ever? Is there no room for mercy; or is the voice of compassion drowned by the roarings of judgment? If the sin must be punished, is there no way by which the sinner may escape? Yes, my friends, there is hope in Israel concerning this thing; yea, absolute assurance is given, that all men shall not perish, but that some shall be saved. The matter stands thus: God from all eternity knew that man would fall, and plunge himself into utter ruin: he therefore devised a method of punishing sin, and yet saving the sinner, by sending his own Son into the world, to  
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die in their room, to satisfy his justice, and reconcile the offenders to the favour and obedience of the Lord. In consequence of this salvific plan, no sooner had man revolted from his Maker, than mercy, sovereign mercy, the source of all this felicity, publishes the design, and reveals the mystery, that had been locked up among the secret counsels of the Sacred Three. Adam in the fury of his revolt, and the hurry of his rebellion, was accosted with a piece of news the most surprising, unexpected, and glorious, that can ever be told; namely, That the seed of the woman should bruise the serpent's head. This was the first intimation of the plan of redemption, and the first discovery of mercy to sinners. Our original founders no doubt believed this promise, and by faith in it were saved. And this promise was the foundation of the faith and obedience of all the antediluvian believers, particularly Abel, Seth, Enoch, and the rest who died in favour with God. And this promise gradually brightened, and shone clearer in the days of Noah, Abraham the father of believers, and the friend of God; of Jacob, who prophesied of the coming of Shiloh, and of the gathering of the people to him; and of Moses, by whose ministry God appointed a scheme of worship and service, consisting chiefly of sacrifices, rites, and ceremonies, that shadowed forth the death of Christ, and the happy effects of his satisfaction and mediation; and especially in the days of the prophets, particularly Isaiah, who foretold almost all the remarkable events of the advent of the Messiah, and furnished his contemporaries with a brief history of the gospel, the covenant, the promises, the calls and invitations to the obedience of faith: I say, the revelation of Christ as a Teacher and a Saviour grew gradually

gradually brighter and clearer till the Sun of Righteousness arose; and the Word became flesh, and dwelt among men, shewing them his glory, the glory as of the only begotten of the Father, full of grace and truth. When Christ came, he revealed the whole will of God concerning the salvation of man; he revealed the mysteries that had been hid from ages and generations; he went about continually doing good to the souls and bodies of men; and at last finished transgression, made an end of sin, and brought in an everlasting righteousness. He voluntarily laid down his life as a sacrifice for sin, thereby making an atonement, and yielding due satisfaction to justice, and repairing the honour of the law. He was crucified and buried; but rose the third day. And, after having continued forty days upon the earth after his resurrection, speaking to his disciples of the things pertaining to the kingdom of God, and assuring them that they should be witnesses for him both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth; and commanding them not to depart from Jerusalem till they were endued with power from on high, he ascended to heaven, and a cloud received him out of their sight.

“As our Lord had told his disciples before his passion, that it was expedient for him that he should go away; for if he did not go away, the Comforter would not come unto them; but that if he departed, he would send him to abide with them for ever: so, in fulfilment of this promise, he sent the Holy Spirit to supply the want of his bodily presence. In consequence of this, they were all filled with the Holy Ghost, and endued with the gift of tongues, and of performing all miracles. The persons he chose to be the ministers of his kingdom and grace, were generally

men illiterate, ignorant of arts and sciences, unacquainted with the philosophy, the customs and usages of the Heathen world ; and for the most part of timid and cowardly dispositions. To persons of these characters he gave commission to preach the gospel to the nations, and convert them to the faith of Christ. The subject-matter of their preaching was Christ and him crucified ; that he died for the sins of men, was raised on the third day, and that he ascended into heaven ; that he is the only Saviour of sinners, and the only Mediator between God and men. By preaching this doctrine, and no other, they converted many persons in all nations to God ; and the gospel spread through the world, and had such success, that Heathenism was quite overturned, and Christianity published in all the countries of the then known world. The scriptures were translated into all languages, and the knowledge of Christ multiplied greatly. The joyful news of salvation were likewise published to the British isles, those uttermost parts of the earth, that were given to Christ for his inheritance ; and, by all accounts, very soon after the dispersing of the apostles. And Christianity has subsisted in these kingdoms ever since, notwithstanding the long reign of Popery, and the many efforts that have been made since the reformation to reduce them to Popery and Paganism ; and I hope it will be maintained in purity till the Archangel shall proclaim, That time shall be no more.

“ Thus you see, my brethren, that God determined, from eternal ages, to save some of mankind-sinners, having chosen them in Christ before the foundation of the world, that they should be holy, and without blame before him in love ; that Christ came into the world to save sinners, and give his life a ransom for many ; that a gospel ministry was instituted for this purpose, of  
saving

saving sinners, and bringing them to Christ. Accordingly the gospel that began at Jerusalem, has been preached to all nations ; and it is preached in Great Britain and Ireland. And besides, it is contained in the holy scriptures, to which all have access ; and these were written, that men might believe that Jesus Christ is the Son of God, and that believing, they might have life through his name. God hath made a clear and perfect revelation of his will with respect to the faith and obedience of mankind ; and they are not abandoned to dark hints and uncertain conjectures as to those matters. A sufficient revelation of this affair is made to men ; and a neglect or contempt of it is attended with very fatal consequences. Hear the matter from the mouth of the Lord Jesus himself, in his commission to his apostles, Go ye into all the world, and preach the gospel to every creature. He that believeth, shall be saved ; but he that believeth not, shall be damned. The Bible is opened to every man, and the gospel is preached to all ; and the duty of all is, to believe, that Jesus Christ is the Son of God, and the Saviour of the world ; to receive, apply, and rest upon him alone for salvation ; to receive him as the only Prophet to teach them the will of God for their salvation ; as their Priest, to atone for their guilt, expiate their offences, reconcile them to God, receive them into his favour, and save them from sin, and from the wrath to come ; and as their King, to rule and govern them, subdue their enemies, and support them amidst all trials and difficulties, and at last bring them to glory. Thus the duty of men with respect to the gospel is clearly revealed, and that under a very awful certification. Harken then, my brethren, to the word of the Lord. Unto you, O men, I call, [*says Wisdom*] ; and my voice is to the sons

of men: Turn you at my reproof: Behold, I will pour out my Spirit unto you, I will make known my words unto you. Ho, every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David: Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me;—and ye shall find rest to your souls, Behold the Lamb of God; which taketh away the sins of the world. God having raised up his Son Jesus, hath sent him to bless you in turning away every one of you from his iniquities. Men and brethren, to you is the word of this salvation sent. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come: And whosoever will, let him take the water of life freely. These are some of the calls and invitations given by the Lord Jesus Christ to mankind—sinners, to betake themselves to him for life; and these point out man's duty in the matter, are enforced by arguments rational and divine, and imply awful threatenings in case of refusal, but promise unspeakable blessings in consequence of compliance: The whole matter is summed up in these words: He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begot-

ten Son of God. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

“ Well then, Gentlemen, I have from the holy scriptures gathered together a number of calls to embrace a Saviour; calls addressed to all sinners without distinction, and therefore to you and me; calls which if we obey, and consequently believe in the Lord Jesus Christ, we shall be infallibly saved, notwithstanding our iniquities have been more numerous than the sands on the sea-shore; or the stars in the planetary regions; notwithstanding we have been living in the most daring and criminal rebellion against the King of kings, and God of gods; and notwithstanding we have rejected his calls, slighted his invitations, and despised his threatenings.

“ Having now, my brethren, laid before you the Lord's voice and call to you, and every one of you; allow me to tell you, that my heart bleeds for you; that I am distressed for you; that reflection on your dismal case, while without God, without Christ, and without hope in the world, draws tears from my eyes, and fetches sighs from my heart. I mourn for you in secret, I carry your deplorable case to the throne of grace; I implore Heaven's compassion to fall on you, and I cry to you, O do not this abominable thing which the Lord hateth! I have a tender regard for you; I am interested in your welfare; and what shall I do for you? My heart's desire and prayer to God for you, is, that you may be saved. What arguments shall I use, what motives shall I suggest; what entreaties shall I use with you, to relinquish a vain, graceless, and vicious life,



life, and come unto Jesus, that you may be saved ? Oh ! that I were inspired with the tongue of angels, or endued with seraphic eloquence, that I might draw and allure you to him who is my Redeemer, my Saviour, my Lord, and my God ; who has delivered me from the wrath to come, and written my name in the book of life, and inrolled me among the living in Jerusalem ; who came into the world to seek and to save that which was lost ; whose office it is to save sinners ; whose heart is glad when a sinner believeth in him, and who grieves when through unbelief men reject him. O my brethren, turn ye, turn ye, why will ye die ? God hath no pleasure in your death, but wills and requires you to return unto him. Though ye have played the harlot with many lovers, yet return again unto him. Return, ye wicked and impenitent transgressors, and the Lord will not cause his anger to fall upon you ; for he is merciful, and will not keep anger for ever. Only acknowledge your iniquities, that ye have transgressed against the Lord your God, that ye have committed lewdness, and assembled yourselves by troops in the harlots houses, and wasted your time and strength in gratifying your brutal appetites, and drowning your sense and reason in ebriety and intemperance. Return ye prodigals, who have wasted your substance with riotous living, and have preferred lust and intemperance to all other pleasures, yea, to God and your immortal souls ; and the Lord will yet receive you. Come out from among the lewd, the unclean, the drunkards, and the profane ; and be ye separated ; and no more meddle with the intoxicating pleasures of vice, or listen to the deluding invitations of lewd strumpets, and the Lord will receive you, and ye shall be his sons ; he will afford you pleasures that pall  
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not the appetite, nor leave a sting behind them; he will fill you with joys unspeakable and glorious, and make you glad with the light of his countenance; he will give you pleasures and joys that will refresh, transport, and ravish your souls, beyond what heart can conceive, or the mouth express; he will fill you with joy and peace in believing; a joy that no sorrow shall ever allay, a peace that no war, noise, or tumult, shall ever discompose: he will give you grace and glory, and no good thing will he withhold from you; he will be to you a father, and cause his love stream forth to you, and possess your minds through eternal ages. O come, my brethren, unto the Lord Jesus; who is the brightness of the Father's glory, and the express image of his person; who is fairer than the sons of men, more glorious and excellent than mountains of prey; who is the rose of Sharon, and the lily of the valley, yea altogether lovely, all desires; who is the Son of God, King of kings and Lord of lords; who is the glorious plant of renown, the bright and the morning-star; and the lion of the tribe of Judah, who is all, and in all. Oh! I beseech and entreat you, for the Lord's sake, and for your own souls sake, to be reconciled to God. Forsake, ye wicked, your evil ways; abandon, ye unrighteous, your sinful thoughts; and return unto the Lord, and he will have mercy upon you, and to our God, for he will abundantly pardon. I beseech and object you, for God's sake, by all that is sacred and serious, to abandon your wickedness, lewdness, debauchery, and hellish practices; and come unto a Saviour. Behold, he calleth you. Is he not saying, All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. If you come to Jesus, ye shall be enriched for ever,

ever, and live in peace and felicity here, under the smiles of Heaven, have the sure and certain prospect of joining with the nations of them that are saved, in singing praises to God and the Lamb. But if ye will not hear; if ye will not believe in the Lord Jesus; ye shall perish for ever. Behold, Death will soon seize you, and drag you to the lonesome grave; where your carcases shall rot till the Lord Jesus shall come in the glory of his Father, and with the angels, to judge the living and the dead. At that day, when the righteous shall arise to glory, to meet their Lord in the air, and be crowned with crowns of joy, righteousness, and life, ye shall be dragged from the prison of the grave, with all the marks of loathsomeness, ignominy, and contempt; ye shall be sifted, trembling and quaking, at the tribunal of him who now calleth you to come to him that you may live, to receive a sentence of condemnation, consigning you over to everlasting destruction. Ye shall be driven from his bar into hell, and in vain cry to the hills and mountains to fall upon you, and hide you from the face of him who sitteth upon the throne, and from the face of the Lamb. Behold, the Lord Jesus will come at that day with clouds, and every eye shall see him; and they that pierced him, even you, my brethren, if you will not come to him now, shall wail because of him, for then the day of his wrath will come, and who shall stand before him? He will drive you from his presence, and hiss you off into the lake that burneth with fire and brimstone, whence the smoke of your torment shall ascend for ever and ever. And ye shall spend an endless eternity in all the extremity of horror, torment, and pain, with the devils, in whose service you engaged, and which you would not be prevailed on to abandon.

don, and engage in the service of God; and with all the wicked, with those lewd and abandoned women, to whom you devote your service, and in whose scandalous company and filthy embraces you gratify your base and swinish lusts. Oh! knowing the terrors of the Lord, be persuaded to flee from the wrath to come. Will neither the joys of heaven, nor the terrors of hell, induce you to consult your own happiness? Shall God, and Christ, and the Holy Spirit, call and invite you to life and glory; and will ye still give a deaf ear to all entreaties and remonstrances? Be astonished, O heavens! and confounded, O earth! Behold, now is the accepted time! behold, now is the day of salvation! To-day, if ye will hear the voice of the Son of God, harden not your hearts. Death will soon overtake you, and hell from beneath will be moved for you to meet you at your coming. In a little time it will be proclaimed, that time shall be no more as to you. And what will ye do in the day of visitation? to whom will ye flee for help, and where will ye leave your glory? Once more, I entreat you, with tears in my eyes, with a heart pained and grieved for your godless and graceless state and life, and trembling with fear lest you perish for ever, to believe in the Lord Jesus Christ, who is now willing to receive you with outstretched arms, and to bless you with a full pardon for all your trespasses and rebellions, to cancel all your offences, and admit you to a state of favour and friendship with him, and at last bring you to glory. But if ye will not come unto him; if ye live and die in a state of unbelief, and disregard of the great salvation, ye shall perish without pity. Then shall mercy that now allures and invites you, and judgment that now threatens you, accomplish your ruin, and exult in your destruction.

tion. It will be more tolerable for Sodom and Gomorrah in the day of judgment than for you. O fly to Jesus, take shelter under the wings of mercy, and hide yourselves under the Redeemer's righteousness. Behold, God is bringing the righteousness of Christ near to you ; lay hold of it for the Lord's sake, as, unless you approach unto God clothed with that righteousness, ye will perish for ever. Mercy is now your only plea ; and the righteousness of Christ is exhibited to you, as the foundation of your access to God, and acceptance with him. Receive Christ Jesus the Lord ; and as ye have received him, so walk in him, being fruitful in every good work, and increasing in the knowledge of God. Remember, that as great sinners as you have been saved. The heavenly region is peopled with persons that have been as vile, wicked, and corrupt as you. Many of the inhabitants of the heavenly country have been fornicators, idolaters, adulterers, thieves, covetous, drunkards, and extortioners ; but they were washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. But, on the other hand, remember that any sin continued in will bring the sinner to hell. Know therefore, that no whoremonger, drunkard, nor unclean person, who lives and dies such, shall have any inheritance in the kingdom of Christ, and of God. And let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. But the fearful, and unbelieving, and the abominable, whoremongers, and idolaters, shall have their part in the lake which burneth with fire and brimstone ; which is the second death. And there shall in no wise enter into the heavenly Jerusalem any thing

thing that defileth, neither whatsoever worketh abomination, or maketh a lie.

“ To conclude, (for my strength is gone): Let me advise you, as you regard the glory of God, and would not perish for ever, to abstain from all those lewd houses which ye have haunted formerly; forsake the company and conversation of all lewd women, and men who frequent their company. Go not to public houses; or, if ye have necessary calls, stay as short time as possible; and drink in moderation, and not to excess. Drunkenness is often the inlet to uncleanness; and a being flustered with liquor was perhaps the season when you first commenced unclean, in act at least. Ply your studies diligently, and endeavour to lay up store of knowledge in your respective professions, that you may be fitly qualified for whatever office the Lord in his Providence shall employ you in: Carefully read and meditate upon the holy scriptures, and join frequent and fervent prayer with your reading, that the Lord may open your hearts to understand the scriptures. Be strict and regular in sanctifying the Lord's day, attend upon public worship, and seek out such ministers as preach Christ and him crucified, who insist upon the distinguishing and peculiar doctrines of Christianity, and press holiness of heart and life from faith in Christ, and a life of faith upon the Son of God, and union with him, as the source and fountain of all true virtue, morality, and holiness. And join in the worship that is most pure, simple, and free from the trumpery of human ceremonies and inventions. Still maintain a friendly correspondence with one another. Meet in your rooms respectively, and let your converse be about the things of God, and those which relate to your eternal concerns. Instruct, pray for, and with one another. But fornication, and all  
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uncleanness, let it not be once named among you, as becometh saints: neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. And have no fellowship with the unfruitful works of darkness, but rather reprove them. And be not drunk with wine wherein is excess, but be filled with the Spirit.

“ Now, my brethren, I have set life and death before you, cursing and blessing. Chuse the life, that you may be happy for ever. Remember, that he that is often reprovèd, and yet hardeneth his neck, shall suddenly be destroyed, and that without remedy. But I hope better things of you, and things that accompany salvation, though I thus speak. I conclude with the apostolical benediction, The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost; be with you all. Amen!—I thank you kindly for the time you have staid, and the attention you have given to what I have said. I have no more to say, but only to desire you will visit me often, that I may talk to you further upon the things of God.”

On this all the company retired, and my dear friend, quite spent with long speaking, soon after went to bed, filled with a more than ordinary serenity of mind; which made me conclude he would get a refreshing night's rest. But I soon perceived he was likely to rest very ill, though he lay pretty calm. After I had lain down in my couch, I began to reflect on the excellent discourse I had heard; and could not but wish and desire that my valuable friend might recover, and devote himself to the work of the ministry. For,  
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thought I, if he without any study or preparation could deliver so evangelical and accurate a discourse on such a variety of topics; if he could speak with so much precision and eloquence, even extempore, on the great doctrines relating to sin and salvation, the fall and redemption of lost sinners; if he, though unprepared, was so warm and pathetic in addressing the consciences of men; what a noble appearance would he make, what a fine pulpit-orator would he be, after a course of study and preparation? what a public blessing to mankind? what a son of thunder for awakening a secure and sleeping generation? I could not but wish he had been mounted on a desk, and all the careless sinners in town gathered about him, that they might have been blessed with the excellent discourse he had delivered. But unavailing were my wishes, ineffectual were my prayers, as the sequel will testify.

## C H A P. VIII.

*Mr T——s expresses his satisfaction after reflecting on his address to his companions in iniquity. His reflections on the prospect of death, and repentance for his lewd life; with his affectionate speech to the author.*

**A**FTER I had awoke next morning, and my friend and I had performed our secret and social devotions, I sat down on his bed-side; and found, though he had got very little rest all the night, that he was in a quiet and composed frame. He spoke to me with an unusual affection and regard; and taking me kindly by the hand, addressed me as follows.

“ My dear and respected friend, I have had the most agreeable night that ever I spent in my life.



life. I find by sweet experience, that the Lord sends none awarfare upon their own charges; and that to appear for him, and to be an advocate for religion and virtue, against vice and profaneness, is amply rewarded. Much did I long for a full meeting of all my brethren in iniquity, that I might testify against their impiety, and warn them against those hellish practices which we greedily pursued when Satan and sin had an absolute dominion over them and me. Yesterday they all visited me. I rejoiced at the providence of God in the matter, and was enabled to make them a long speech. I observed they heard me with great attention; and I was overjoyed to observe some concern visible in the faces of several of them. They always professed a great regard for me, and were fond of hearing me upon any subject; but I was afraid their patience had expired last night before I had finished my discourse. My fears, however, were happily prevented; and I was enabled to suggest several articles of doctrine and advice of the last importance to them; and I hope what I then said will not be altogether in vain and lost. I had much of the divine presence and countenance in the matter. I intended nothing but the glory of God, and the reformation of my once graceless companions; and I am confident the speech will turn to some account. If they shall persist in the ways of sin after such admonitions and reproofs, their condemnation will be terribly aggravated, and I shall appear as a witness against them: but if they reform, and turn to the Lord in earnest, the angels will rejoice at their repentance, and they shall add to the trophies of the Redeemer's conquest; the world will reap benefit by their conversion, and society will profit by their piety; and I, if I live to see any effects of it, will give glory to my Redeemer,

Redeemer, and pass through the Jordan of death celebrating the praises of redeeming love and grace. But whatever shall be the event, I rejoice that I was enabled to do my duty, and in some measure make amends for the lectures on vice, and the hellish instructions, that I used to deliver to them at their drunken cabals and lewd assemblies. And I am amply rewarded for all my poor trouble: for the Lord hath made his joys and consolations to abound with me, and in him I have sweet peace. I never before experienced so much of the Lord's gracious countenance and presence; never so much spiritual peace and quiet possessed my mind; and I never felt my affections so much enlarged towards God. Many sweet passages of scripture occurred to my mind, by which my faith, hope, and love, were greatly strengthened; and upon which I fed and was nourished. I sucked at the breasts of the gospel-promises, and was refreshed and confirmed. And to enjoy as much of my gracious Saviour's presence, and to see as much of his glory, as I have done this last night, what would I not do? I think, my Lord strengthening me, I could pass through fire and water, and expose myself to Death arrayed in all his terrors, and appearing in his most horrid forms. But what do I say? Away pride, self, and presumption! What can a poor sinner do? I frankly confess I can do nothing at all. If the Lord should withdraw the aid of his grace, and eclipse the light of his countenance, what could a poor mortal wretch perform? But, through Christ strengthening me, I can do all things. Through him alone I shall overcome all enemies. I believe, Lord, help thou mine unbelief. Strengthen and uphold me by thy Spirit, and give me joyful discoveries of thy grace and glory. Leave me not to myself, nor abandon me in my distress.

Death is fast approaching me; and how shall I encounter that king of terrors? Lord, vouchsafe me thy presence in that last conflict; unsting death of his terrors, and send him as a messenger of peace to bring me to thy glorious presence, in which there is fulness of joy, and to thy right hand, where there are pleasures for evermore. O say unto me, I will ransom thee from the power of the grave: O Death! I will be thy plagues; O Grave, I will be thy destruction! Then shall I triumphantly sing,

*Though I walk through the gloomy vale,  
Where death, and all its terrors are,  
My heart, and hope, shall never fail,  
For God my Shepherd's with me there.*

*Amidst the darknefs, and the deeps,  
Thou art my comfort, thou my stay;  
Thy staff supports my feeble steps,  
Thy road directs my doubtful way.*

*Say, Thou art mine, and chase the gloom,  
Thick hanging o'er the vale of death:  
Then shall I fearless meet my doom,  
And as a victor yield my breath.*

*Oh! live by faith, and learn to die,  
Long to depart, and be undrest:  
Then death shall lift thee to the sky,  
To boundless bliss, and endless rest.*

“ Yea, I will sing, O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who will give me the victory through Jesus Christ my Lord. Through him I shall be more than a conqueror, even through him that loved me, and gave himself  
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for me. I shall overcome by the blood of the Lamb;  
and enter with joy into the Paradise of God.

*Oh! happy world! for ever bright,  
With God's own presence ever blest:  
True land of infinite delight,  
Of peaceful mirth, and joyful rest.*

*Oh! may I dwell for ever there!  
Its glory see, its pleasure taste;  
Quite cloy'd with all th' enjoyments here,  
I long for that eternal feast.*

“ Sometimes the prospect of death affrights me, and its terrors dismay me. But may my heart be steeled with faith and courage, and may my Lord support me by his power, and give me the faith of his having died for me, descended into the grave to perfume it for me, and to make it my quiet resting-place; till the glorious resurrection day, when I shall be raised from the dust, caught up to meet the Lord in the air, and be seated with him on his right hand, when before him shall be assembled all nations.

“ The faith of my Lord Jesus having died for my offences, and risen for my justification; having submitted to the stroke of death in its most terrible form, having descended into the grave, and sweetened it as a pleasant lodging-place, a bed whereon to rest, and his having risen again by his own and the Father's power, as an evidence of his own complete conquest over death, and the grave; I say, the faith of these glorious acts performed by the Lord Jesus, in the room and for the benefit of sinners, supports and exhilarates my soul in the near prospect of death and the grave. Death is a word of very solemn and awful sound. The separation of soul and body;  
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the dissolution of the corporeal frame, and the entrance of the soul into a new world, and an unknown state of being and action, are calculated to impress the mind with gloomy ideas, and frightful apprehensions. But the most part of mankind banish the thoughts of death and the grave, and exclude from their minds all reflections on any subjects that tend to damp their mirth and madness; all things that would allay or restrain their pursuits after folly and vanity, or conduce to their future felicity. You know, my dear brother, when wine and women ingrossed all our thoughts; when gaming and diversion employed all our attention; how frightful and terrible the thoughts of death were to us, and what pains we took to suppress and exclude such unwelcome and disagreeable reflections. We considered such thoughts as disturbers of our peace, intruders on our mirth; and therefore used our utmost efforts either to debar them altogether, or to weaken their efficacy. When conscience, which we considered as a troublesome guest, began, perhaps in a morning after passing the preceding day and night in the most scandalous ebriety and lewdness, to sting and bite; instead of cherishing the admonition, hearkening to the reproof, or refraining from the practices which made conscience lash us so severely, we run for peace to the devil, and mingled in the business which occasioned such twinges and paroxysms; accounting ourselves very happy, if our thoughts were diverted from such gloomy apprehensions, and fixed on more pleasurable objects. Thus we deceived our own souls; we grasped at visible felicity, trod the paths that led to it, and reckoned all the reproofs of scripture and reason, of God and conscience, as impertinent intrusions upon our boasted felicity, or *the effects* of enthusiasm imbibed in education, confirmed

confirmed by the pulpit, and nursed by melancholy. Thus the foolishness of man perverteth his way, and his heart fretteth against the Lord. He placeth his happiness in dreams and shadows, and esteems all those enemies and impertinent who would discover the cheat, and detect the deception. He is blind to his own interest, and will not open his eyes to admit the rays of light. He laboureth to obscure the natural light of his mind, because he is in love with darkness; and additional light he is averse to receive, through fear of being undeceived as to his fanciful notions of imaginary felicity. Man is his greatest enemy, and is so bent on his own ruin, that he spurns at reproof, vilifies advice, and proudly contemns the means of information. Reason and Conscience, Providence in its smiles and frowns, God and his word, are his friends; and though they administer counsel every day, and give him lectures in thick successions, yet their pains are lost, their instructions disregarded; and their effects, when they cannot be otherwise prevented, extinguished by sensuality, overpowered by the gratification of lust, or drowned in liquor. Carelessness and stupidity increase upon the mind; the conscience comes to be covered with a thick scurf, that is impenetrable by the sharp arrows of conviction; or if capable of being pierced, the wound is soon healed; the understanding loses its former light, and, in proportion, acquires new degrees of darkness; the affections grow more wild and extravagant, and vice, folly, and vanity become their sole objects. What a terrible creature is man! how enslaved to sin! how averse to his own interest! and how unwilling to be reformed! He says, I have loved strangers, and after them I will go. After this manner did we act, when slaves to the devil,  
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and our own brutish lusts. In this situation had we continued, increasing our wickedness, and multiplying our abominations, if the Lord had not checked our mad career, restrained our furious course, and arrested us in the midst of our eager progress to the regions of woe. With what reluctance did we part with those vile pleasures we had taught ourselves to esteem the *summum bonum*, and (oh! blasphemous!) the all of heaven to be enjoyed below! It was like tearing the flesh from the bones, and disjoining the body; so wedded were we to sin, so enamoured with ruin, and so forward to leap into hell! O the amazing grace and love of God, that hath rescued us from that terrible bondage, conquered this gigantic opposition to God, dispelled the Egyptian darkness, and knocked off the adamantine fetters! What a mighty change has passed upon us! and how different our notions of things! Former happiness is now considered as misery, darkness is become light, bondage has emerged into liberty; in short, every disguise is unmasked, every cheat detected, and we are become new men! Divine grace hath wrought the change, and deserves all the praise.

“ Be encouraged, my dear friend, to persist in the ways of God, and so increase in the knowledge of Jesus Christ every day. I will soon die, and enter into the joy of my Lord. But your time is not yet come. Therefore watch and pray, lest you enter into temptation. Remember what you was but a few months ago; consider what you now are; and praise the Lord, who has effected your reformation. Live always low in your own opinion, and let not pride possess your mind. You are yet young and tender; therefore flee youthful lusts, that war against the soul. Be not entangled with any yoke of bondage. Beware  
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of the company and conversation of women, especially the vain and gallantish; nor frequent the company of those who drink to excess, who employ their conversation on bawdy and obscene topics, mock at religion, and fear not an oath. Be reckoned unfashionable and unpolite, rather than defile your conscience, or countenance the levity and licentious manners of the age. Employ much of your time in reading, meditation, and prayer. Shew your love to the Lord Jesus, who, I hope, has mercifully redeemed you, by a conscientious regard to all his laws and institutions. Be not ashamed or discouraged to appear for your Redeemer, and to testify against vice in your station, however fashionable, and by whomsoever committed. Speak for God, and he will be with you, and will amply reward all your labour. In short, live by faith on the Son of God, and maintain constant communion with him. Love his word, his ordinances, and his people. And may the Lord himself be with you for ever. Amen!"

I thanked my valuable friend for his seasonable instruction and advice, begging to be remembered by him in all his applications to the throne of grace, that as I had given my name to the Lord Jesus, at least in profession, I might not, by a fatal apostasy from God, and a new entanglement in the service of Satan, cause that worthy name to be blasphemed. I told him, that I apprehended nothing was more necessary for young professors than caution and circumspection; that this was warmly inculcated in the sacred scriptures, and urged by motives drawn from the importance and utility of the duty, its happy consequences and blissful effects, the danger resulting from remissness and inattention, as dishonouring to God, ruinous to the soul, and tending to discredit



credit religion in the world ; that I earnestly wished and prayed, that I might be enabled to persevere in the ways of God, and retain a good conscience amidst the dangers and snares, the caresses and frowns of Satan and the world ; that I might be kept by the mighty power of God through faith unto salvation ; that having begun in the Spirit, I might not end in the flesh, by a conduct inducing people to believe, that religion was a mere fancy, and piety an idle whim, Lord, uphold me according to thy word ; let thy grace be sufficient for me, and thy strength perfected in weakness ; may thy presence be with me, giving me rest, preserving me from the enchantments of sin, the fascination of the world, the contagion of vice, and the plots of the devil. Lord, perfect what concerns me ; strengthen, establish, and settle me. May he who, I hope, hath begun a good work in me, perform it to the day of Jesus Christ. May the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make me perfect in every good work to do his will, working in me that which is well-pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever. Amen !”

—To this my friend added with cordial affection, “ The Lord grant thine heart’s desire, and withhold not the request of thy lips. The God of Israel grant thee thy petition that thou hast asked of him.”

C H A P. IX.

*Some account of a studious young lady dressed in men's cloaths. Mr T——s's relation of his adventures in petticoats, with a solemn warning given him by a virtuous lady. An account of his mistress in the country.*

THE same day, after noon, my pious friend spoke to me as follows. "I could not but observe that among the gentlemen who visited me yesterday, there was one who appeared to be pretty much affected by what I then said. I mean Mr —, who you know is a young gentleman of a very delicate and womanish aspect. I have been acquainted with him for near two years, and I remember something odd and singular in his behaviour. He never attended any of our meetings but in consequence of the most importunate entreaties. In company he always spoke little; but when he did speak, it was very much to the purpose. He had a charming voice for music, and I have often been delighted with his songs. He danced to admiration. I don't remember ever to have heard him pronounce an oath, speak a bawdy word, or utter a syllable in opposition to religion or morality; on the contrary, he always seemed to be displeased with such conversation. He seldom drank above two or three glasses, and these at considerable intervals. He was never observed to shew any attachment to women; and though he has seen us oftener than once go to bed one after another with whores, he seemed to frown at the shameful behaviour. I remember once when I rallied him on his frigidity and apathy, he replied, "Sir, I love to see beautiful ladies, and above all the beauty of modesty; but I declare to you

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I have never to this day been smitten with beauty, or had the least carnal desire after the fairest and handsomest girl I ever saw." When I reflect on these extraordinary things, his temperance, sobriety, modesty, and reserve, together with the serious concern that appeared in his looks during the whole time of my discourse, I am tempted to think it is a young woman disguised in man's apparel. I would fain be satisfied of the truth of my suspicion ; for if he is really a woman, I may be directed to address her to her real advantage, by warning her against the peril of such a disguise, and the snare she is thereby laying for her honour. As you, my dear friend, know where this young gentleman lodges, I ask the favour of you to go and call for him, and inform him, that I am very anxious to see him once again, having something of importance to acquaint him with privately ; and that I will be obliged to him for another visit, though ever so short."

I went accordingly ; and having called for the young gentleman, was answered by a very handsome, decent servant-maid, That Mr —, having last night returned from visiting a sick gentleman, had turned very dull and melancholy ; that he immediately wrote a letter, which he carried to the post-office himself, refusing to entrust her with it ; that he slept little the whole night, as she could distinctly hear him awake, and sometimes moaning ; that he rose very early, went out himself, and also sent her out, with several books he had borrowed ; that he sent for his bookseller's account, which he instantly paid ; and then called for her mistress, and cleared all arrears of rent, telling her, he must immediately go to the country, but would not return : That having packed up all his goods, and gotten them conveyed to a carrier's quarters, he gave her a gui-

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nea, saying, he could spare no more at present; confessing she had served him faithfully and honestly, and exhorting her to continue modest and virtuous, to give no heed to the foolish and wanton speeches of young men, but to guard against their snares and temptations. "The best course you can take" (added he) "for securing your honour, and promoting your eternal happiness, is to fear God, and be acquainted with real religion, as that will be an antidote against sin and seduction, and repress every irregular desire. It will be a pleasure to me to hear that Mally continues to be the religious girl I have always taken her to be." "Thus, Sir, after saluting my mistress, and honouring me with the like compliment," continued the girl, "this amiable gentleman went away immediately after breakfast, saying, he was to go to the country in a post-chaise. I am sorry for his sudden departure, as he was a sober, virtuous, and religious gentleman, who was so far from offending my modesty with profane or lewd discourse, that he often exhorted me to observe the strictest purity, and to cultivate religion and virtue in earnest." I told the girl I was glad to hear she had so good a character to bestow upon the young gentleman, who, so far as I knew, deserved it; and hoped she would make it her business to follow his directions; for, as she was a handsome lass, she might meet with strong temptations and violent assaults. "Ay," says she, "Sir, I have met with temptations, a compliance with which would have utterly ruined me; but I bless God, that by his grace I was enabled to repel them." "Continue to do so," my good girl," replied I; "and I hope and pray the Lord will assist you."

I immediately returned home; and related to my friend what discoveries I had made. "Your

information," said he, "surprises me not a little. I rejoice, that the young gentleman has so good a character; but my suspicion is stronger, that he is a woman. But whatever he is, I wish the Lord may be with him, and make him a Christian indeed; as I, from the bottom of my heart, desire, that every sinner may be turned from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ." I must here observe, that my friend's suspicions of this gentleman were not without ground; as I shall afterwards relate.

"But," continued my friend, "what could be this young lady's motives for disguising her sex? what views could she have in passing for a young man? Young ladies are so fond of their own dress, and of aping all the modes imported from France, in order to set off their charms, and invite lovers, that they can be under little temptation to borrow ours. There is something mysterious in her conduct. He (shall I still call her a man?) was as beautiful a youth as ever I beheld, being, as I guess, not above eighteen years of age. I know he was a hard student, and went regularly to church on Sundays. I don't remember ever to have seen him any where, but in the house of God, on that sacred day. When I have called at his room, and dragged him, with great opposition on his part, to a tavern, I found him employed in reading the Bible, or some pious treatise, and sometimes engaged in serious conversation with the maid, who appeared to be a very handsome girl. I would fain flatter myself this lady (for I strongly suspect the supposed gentleman to be such) is a fearer of God, and assumed a virile habit in order to pursue a course of learned education, which she could not do in a public manner

manner in the dress of her sex, or from some other innocent and laudable motive. But this circumstance," continued my friend, "reminds me of the shameful and sinful frolics I was guilty of, in the base methods I took to discover the sentiments of ladies as to love-matters, and rob them of their virginity. How it came into my head to assume female apparel, I cannot now tell; but surely Satan, and a corrupt heart, under the dominion of sin, stirred me up to dishonour God, and degrade my own sex, in so unnatural a manner. And my conduct in this matter was the more unaccountable, and my sin therein the more highly aggravated, that I knew such a practice was expressly prohibited by the law of God, Deut. xxii. 5. *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.* Though no prohibition can be plainer or more express than this, yet such was my levity and madness, that I could not be restrained from indulging my corrupt inclinations. I was intimately acquainted with a young gentleman, now in America, who, at my repeated desire, procured me cloaths from his sister, who was pretty much of my size. I used sometimes to go to a ball, an assembly, the playhouse, and a tea-table, in my female habit, in which I made a pretty good appearance. On these occasions I have heard pretty odd discourse about love-affairs, as the ladies would then speak more freely than they would do in the company of men. I could give you several instances, if they would not tend to expose the weakness and folly of some women. I shall only say, that I once overheard two girls, who did not appear to be twenty years of age, and whom I knew to have very good characters, talking thus. One of them said, she longed to

be married, and that she was afraid she would die an old maid. Her companion answered, "It is but natural. What young woman would not chuse to be a wife; and what wife not to be a mother? But we ought to wait patiently, till Providence provide us suitable and good husbands; and in the mean time to restrain our natural desires, and abstain from every incentive to levity, such as novels and romances, which tend to heat the passions and pollute the affections. Much need have we to guard our virtue from the attacks of deceiving men. Our honour may be easily wrested from us; but, alas! when once it is gone, it can never be recovered. What is a young woman good for, when once the rose of her chastity is cropt? She is like a casket without the jewels, a body without the soul, a mass of deformity, the most ugly object in nature. When her purity is defiled, she is in the fair way to be exposed to the lawless lust of every libertine. Let us maintain our honour, and bravely resist every irregular desire, till Heaven appoint us virtuous and affectionate husbands. God help us to preserve the only thing valuable about us." "Amen," replied the other; and so the conversation broke off. I was not a little, even in those my degenerate days, pleased with the sensible speech of the amiable girl.

"I shall not attempt to give you any account of my scandalous and abominable adventures in petticoats, as reflection on them fills me with shame and blushing, and I have the utmost reason to loath and abhor myself for every species of wickedness that ever I committed. Suffice it to say, that, to my everlasting shame, putting on a female riding-habit, I took a ride some miles out of town, and two evenings putting up at crowded inns in different towns, I got a bed each night with

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with the maids. One of them told me she admitted men to her embraces; but hoped she would repent, and give over when she got a husband.\* I told her she was engaged in a scandalous trade, that would ruin her, and she ought to reform. The other was a handsome girl, and I basely robbed her of her honour. I was sorry for what I had done; and could not but condemn myself for practising such treacherous methods of robbing virgin-innocence. My attempts in this manner were not many, but enough to make me mourn as long as I live. But at that time I was led captive by Satan at his pleasure, fulfilling the desires of the flesh and of the mind. I exulted in those abominable crimes, making a jest of female honour and chastity, though I could not but reverence impregnable virtue. O how surprising then is the call of God to such a vile sinner; *Thou hast played the harlot with many lovers; yet return again to me; saith the Lord, Jer. iii. 1.* Behold, I come unto thee; for thou art the Lord my God. May never a son of Adam follow my evil example, but study inward and outward purity; for the pure in heart shall see God; but the unclean shall be banished his blessed presence for ever. I know that the way of man is not in himself; it is not in man that walketh to direct his steps. Happy are those to whom the Lord saith, *I will teach thee in the way which thou shalt go; I will guide thee with mine eye.*

“ At last, I laid aside the female dress entirely; which was occasioned by an adventure I had with a young lady in the house where she lodged. I was introduced to drink tea with her and several other ladies, by the aforementioned young gentleman, as a lady of his acquaintance. When all the company retired, as the young lady seemed to be fond of my conversation, she invited me to pass



an hour with her in her own apartment, which was a remote room in the house. After I had sat a little, I began to toy with her, and kiss her lovely lips. She laughed at me, and said I was foolishly merry. I began to use some indecencies, which she resented; asking me seriously, "Pray Madam, what do you mean? Behave modestly. I never saw such behaviour in a lady." My actions made her soon sensible I was a young fellow in disguise; and she endeavoured to fly; but I prevented her. I amused her with every tender topic; but she remained impregnable. I then struggled with her, but in vain; and her brave resistance made me at last desist. After a short pause, she said, "Fie upon you, you base villain, to assume our dress, to prey upon chastity. How dare you, you abandoned wretch, in defiance of the laws of God and man, put on a woman's habit, rudely to attack innocence and virtue? Bad women are not so scarce, that you should take such a fraudulent method to satisfy your vile desires. How near was I to being stripped of the distinguishing ornament of my sex, by an insidious but unsuspected artifice? I was on the very brink of ruin and infamy. If I had been caught in your accursed snare, I had been defiled and dishonoured for ever. I bless God for my deliverance. But, Sir, are you not ashamed to make such villanous attacks on innocent, unthinking women? for I suppose this is not the first effort of your sly stratagems. How can you answer to the God that made you, and threatens all lewdness with the most dreadful punishment, for such impious behaviour? Repent of your great sin; and fly to the atoning blood of Christ for pardon. But I will expose you to disgrace, if you don't immediately promise never to assume a woman's dress, and tempt me no more." I told the  
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amiable lady, I was ashamed of what I had done, and begged her pardon ; promising upon my honour, that I would never more put on the female dress, nor give her any disturbance. I represented, that I had been too much a slave to my passions, and impelled by lust to commit many base frolics ; that I revered her virtue, and extolled her fortitude and chastity ; that I wished her all happiness and joy in her intended married state : and I begged she would permit me to visit her next day in my proper dress, when I would give her all proper satisfaction. To this she consented ; and I departed.

“ I called at this lovely lady next day. She immediately knew me, though in man's dress ; and said, “ You looked very well as a lady last night, but you make a more graceful appearance as a man. What a pity is it, that so lovely a youth should devote his life to the pursuit of momentary pleasures, or defile his soul with brutal gratifications ! Would it not be more for your honour, to dedicate your whole time to learning and religion, to qualify you for acting a proper part on the theatre of the world, than to hunt after lewd women, or attempt to betray the modest and virtuous ? Because of such abominable practices the wrath of God cometh on the children of disobedience ; and do you think you can escape the damnation of hell, if you persist in such heaven-daring lewdness, without repentance and reformation ? Is lewdness, think you, no crime ? Are all the terrible threatenings contained in the book of God against filthy lewdness, mere bug-bears, that will not be dreadfully executed ? Is hell a trifle, and damnation an chime-ra ? Can a fornicator enter into the kingdom of God ? Suppose you should live many years more, revelling all that time in the embraces of strumpets,

pets, and gratifying your swinish appetites with a variety of women ; what do you think the end will be ! What horrible reflections will a retrospect on such an abandoned life afford you on a death-bed, when you arrive at the very verge of time, and your polluted soul is on the wing to meet a holy and offended God in judgment ? Will you not then wish you had never known a woman, nor betrayed a poor innocent girl ? What would you then give for the time you wasted in beastly sensuality, which will be then past recall ? What would you not give for a look of mercy from a God of infinite purity, who will sentence all unclean persons to the fire that burneth for ever ? How dear then will the purchase of a little bodily pleasure appear to be, when damnation is all its reward, and unquenchable fire its direful and eternal consequence ? As sure as God lives, no unclean person or whoremonger shall enter into the new Jerusalem. Bethink yourself, Sir, and coolly consider what you have done. Is it rational, is it becoming the dignity of human nature, to be a slave to base lust, and a vassal of the devil ? Did God clothe you with skin and bones, and fence you with sinews, that you might employ your body in the gratification of fleshly pleasures ? The body that burns with lust, shall be burnt in the fire of God's wrath. Was it the end of your creation, to lust after every fair face, and satisfy that lust uncontrolled with any woman that would yield to your libidinous purposes ? Were men and women formed only to wallow in one another's embraces, like the brute beasts ? No, Sir, you know, reason tells you, and revelation makes it evident, that men were created for a quite different purpose. It was an end worthy of the mighty Creator, and adapted to the reason and understanding of men, that

that they should chiefly employ themselves in glorifying, worshipping, and serving their Sovereign Lord, according to the directions prescribed in his law? But is vagrant lust an act of such worship? 'This were to suppose the almighty and infinitely holy Lord God to be as bad as the fictitious deities of the Heathens, who were represented by their poets as slaves to lust, which they lavished on all beautiful females, married women not excepted. Are there no pleasures but those of the senses, no delights but those arising from a vile abuse of the sources of generation? Has religion nothing amiable, godliness nothing attractive, virtue no charms? Are not the pleasures of a mind irradiated with divine truth, and purified by the cleansing influences of the Spirit of God, far superior to all earthly delights? Is hell better than heaven, and damnation more eligible than eternal bliss?

"But you alleged last night, that men and women are naturally possessed with a strong desire and violent passion to one another; that they are made for mutual intercourse; that nothing is more natural and more agreeable than to satisfy those desires in the enjoyment of one another; and that the chief pleasure of life consists in an endearing communion between the sexes; and had the impudence to appeal to me, a young woman, on such a tender subject. Sir, it becomes one of my sex to speak modestly; and I must grant, that the two sexes naturally feel a desire to one another, and that we are endued with certain pleasing passions, the gratification of which; I doubt not, is attended with some measure of delight. But these passions were implanted in our constitution by the God of nature, for a wise and noble end, that of propagating the human race, which would be extinguished, if we were

were not spurred on by pleasurable endearments, and the act of generation attended with delight to both the sexes: and these pleasures are to be sought, according to the express command of God, only in the married state. Marriage is an ordinance of God, for the increase of mankind, and preventing uncleanness. Hence every man is to have his own wife, and cleave to her alone. Whatever carnal communication, then, takes place between the sexes, except in lawful wedlock, must be highly criminal, and displeasing to God. If you will read the oracles of heaven, you will not find a sin more frequently and more severely prohibited than fornication and adultery; and that not only as to the outward act, but the desire and inclination. For the Saviour of the world, who knew the spirituality and extent of the divine law better than any man, expressly forbids looking at a woman to lust after her, and chargeth such a looking as a commission of the crime in his heart. As we are rational creatures; subject to the laws of heaven, we are not to indulge our natural desires and inclinations, in opposition to these laws. To have pleasing passions, and a stimulating desire to gratify them, is by no means sinful; but the gratifying them in a way opposite to the holy law and will of God, must be highly sinful. If you have desires for our sex, marry a woman you can tenderly love, and indulge your desires in a lawful way; and till you are married, mortify and restrain every irregular desire, abstaining from every incentive to lechery and lewdness. I know nothing more adapted to blow up the fire of unbridled lust, than reading novels and romances, which have a pernicious influence on chastity and virtue. And I am sorry to observe, that almost all the books in our circulating libraries, and which are so generally,

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but unwarily read by both sexes, contain little else but luscious descriptions of love-adventures, which tend to corrupt our morals, and weaken the guards of virtue. I was once fond of such books; but finding their baneful influence on my passions, I threw them away. I endeavoured to curb any licentious desire that sprung up in my mind; I restrained my eyes from gazing at men, or looking at unseemly pictures; I employed much of my time in reading the holy writings, and in meditation and prayer; I often thought on the holiness and purity of the divine nature, the abominable filth and impurity of sin, the necessity of regeneration, the efficacy of divine grace in conversion, and the absolute necessity of holiness in heart and life, not as a title, but a qualification for heaven. By such a practice I have mortified my members, greatly to the peace of my own mind; and by it I think I could, with the concurring assistance of divine grace, resist all the inordinate motions of lust to the end of my life, though it were to be protracted to a good old age. I am now indeed on the eve of marriage with a virtuous young gentleman, whom I love, and have cheerfully consented to take as my partner for life; and he shall enjoy me pure and unspotted. I shall therefore soon experience the pleasures of the conjugal life.

“ But I would advise you, Sir, to be humbled for, and repent of all your lewd and lascivious actions; and repair to the fountain of the Redeemer’s blood, opened for you in the gospel, for washing away the guilt and filth you have contracted by indulging fleshly lusts; to mortify your earthly members, restrain all inordinate desires and concupiscence, and lead a life abstracted from carnal gratifications, which will be horribly bitter in the end. A life of faith in Christ,

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and a holy conversation becoming the gospel, and the purity therein enjoined, will only afford pleasure in a dying hour, and be crowned with eternal felicity. Whoremongers and adulterers God will judge, and assign them their portion in the regions of eternal misery and wo. Whereas he that believeth in the name of the Son of God, and walks with God in holiness, will be admitted to the unspeakable happiness peculiar to the mansions of bliss. Avoid then all appearance of evil; abstain from fleshly lusts that war against the soul; be reconciled to God through Christ; and pray to him continually, that he may preserve you from every sin, and especially that which most easily befalls you. Make a covenant with your eyes, not to look on a maid to lust after her. I charge you, in the name of the great God, who made us, and will bring us into judgment, by all the joys of heaven, and terrors of hell, by every thing sacred and serious, to abstain from whoring and uncleanness of every sort; and declare to you, that if you do not refrain from such abominations, you will be ruined for ever, and God will render all the beastly pleasures you have glutted yourself with, bitterer than gall and wormwood in the end of your days. Nay, perhaps he may punish you, even in this life, with all the remorse and agonies of an awakened and tormented conscience; and inflict on you a lingering distemper, that will bring you to the devouring grave, full of divine terrors. But I hope better things of you; and things that accompany salvation, though I thus speak."

"I was struck with this sensible and pathetic discourse, which I could never forget; and thanked my fair monitor for her excellent advice, wishing I might be enabled to follow so laudable an example. I visited her and her husband several times  
after

after their marriage, and could not but pronounce him happy in the possession of so much good sense, piety, and virtue. The lady owned to me, that she had the pleasure to find her lovely husband had come to her arms free from actual impurity, and that they were happy in each other. She again warmly exhorted me to refrain from rioting and wantonness, and reserve myself for the chaste embraces of a lovely wife, where I would find a satisfaction denied to all the extravagance of vagrant amours. I then wished myself happily possessed of my lovely Charlotte, with whom I have been enamoured from my earliest years. The above discourse had such an effect upon me, that I abandoned all communication with women for three months; and happy had I been had I persevered in such abstinence. But the fire of lust broke out again, and lustful scenes occasionally exhibited before me, perverted my reason, and overturned all the resolutions I had made to cultivate chastity and sobriety. Would to God I had hearkened to the advices of that amiable and virtuous lady; so had I been preserved from much sin, and from this wasting distemper that will ere long bring me to the dark and gloomy grave. I have found my fair adviser to be a true prophetess. I am indeed justly punished; but I desire to bless and praise the most merciful and gracious God, that my chastisement is to be confined to this world, and that he will deliver me from the wrath to come. I hope death shall find me in a justified and pardoned estate, and will be to me a peaceful messenger to conduct me to Immanuel's land, where happiness is ever verdant, and glory in perpetual bloom.

“ I remember I told the aforementioned lady, one day, that ever since that evening I had rudely assaulted her, I had abstained from such hellish



practices. She answered, "Sir, I rejoice to hear it; persist in a course of abstemious virtue, and continue to act as a reasonable and dependent creature, till heaven shall appoint you a lovely and virtuous consort. For my part, I am as happy as I could wish. I study to please and oblige my husband, who is excessively fond of me. I profit by his instructive conversation, and we pass many hours in entertaining discourse. I shall make it my business to lead the same pious and virtuous life I did before, with a due care of my family. I am pleased with conjugal endearments; but consider them as momentary and passing; but the pleasures of religion are solid and permanent, without palling the appetite or cloying the desire. Had you the same ideas of a religious life as I hope I have, you would sacrifice every pleasure and enjoyment to attain them, and be incessant till you were acquainted with the ways of wisdom, which are pleasantness, and her paths, which are peace." O that I had continued to profit by this good lady's instructions, and devoted myself to a religious life. May a gracious God forgive my shameful misimprovement of such an awful warning and moving address."

I had formerly asked my friend, who was the person he designed by the name of his lovely Charlotte; when he answered, "Dear Sir, she is my cousin-german, a virtuous, handsome, and amiable girl, about nineteen years of age. She has every valuable accomplishment, and to crown all, she is truly religious, and an ornament to Christianity. Her parents died when she was very young, leaving her a moderate fortune, and appointing my father her guardian. He took her to his own house, and has given her a genteel education. I loved her since I was seven years of age, and she loved me. Much time have

have I spent in her charming company. Before I came to this place we mutually engaged to marry one another, and ever since have held an agreeable correspondence. You will find in my desk two large bundles of letters that have passed betwixt us. After my death, I beg you will burn all those written by me, and convey all those directed by her to me, to herself: but if you incline, you may amuse yourself with reading them. They contain only effusions of love and friendship, and some articles of news nowise interesting. In the height of my sensuality, I often reflected on the vile part I was acting, in pursuing a vicious course, and wasting my time and strength in beastly gratifications; while this amiable girl was living virtuously, and preserving her honour for me. Since I fell ill, I have had very severe checks of conscience for the injury I had done to such a compound of virtue and beauty, who will mourn bitterly for my untimely fate. But cursed lust obtained the dominion over me; and the wholesome admonitions of a fair monitor, and the regard I should have had to a worthy and lovely girl, as my destined spouse, were ineffectual to restrain me from lewd pursuits, which have issued in a fatal disorder. But I will write to this dear creature before I die, as well as to my worthy and honoured parents, my next youngest brother, and to a dearly beloved and worthy gentleman, nearly related to our family; and, God willing, I will begin to-morrow. Thereafter I will make my will, on purpose to leave my lovely Charlotte the annuity I have by my uncle, as a lasting monument of my affection and regard to that amiable young lady.

## C H A P. X.

*Containing several letters written by Mr T—— on his death-bed, with some clauses in his last will.*

**A**ccordingly next morning, after our private and social devotions were over, my dear friend addressed me as follows.

“ You will remember, that yesterday I resolved to write several letters to my friends, and to begin this day. But how shall I write to persons of so religious a character, and so well acquainted with the Christian life? Shall I entertain them with a recital of my base and abominable life, to draw tears from their eyes; and plunge them in sorrow at the shocking narrative? or shall I conceal my hellish impiety and lewdness, and give them only an account of my fatal illness, and the joyful prospect I have of dying in the Lord Jesus? No; I think it is more honest, and will tend more to illustrate the glorious riches of sovereign grace and mercy, to give them a true account of all that has befallen me; which, though it may unlock all the springs of sorrow and grief for a life so abandoned, yet will minister consolation for an untimely death, that, I hope, through the mercy and merits of my adorable Redeemer, will issue in joy unspeakable and full of glory. I shall write the letters, which I will commit to your care unsealed; and, when I am dead, you will seal them with my own seal, and transmit them, with an account of my death, all in one packet addressed to my father; and it will be particularly obliging, when you return to the country, as you say you will not continue any time here after my decease, if you will visit my relations, and give them all the comfort you can amidst the  
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grief which such an unexpected event will occasion to them; and especially visit my dear Charlotte; and inform her of the love I bore to her, and my affectionate prayers to the God of all grace for her eternal salvation, as well as her happiness in time." I promised punctually to execute his orders; with which he expressed his great satisfaction. The letters he wrote on that and the following day are as follows.

LETTER I. To Mr — —\*.

S I R,

I Received your kind letter; wherein you give me many excellent advices, very proper for one in my situation; and at the same time you express an earnest desire of my recovery. But this cannot be expected, considering I am brought to the brink of the grave by this long illness, this wasting distemper †.

You ask me to give you an account of my life from the time I left my father's house till now. I shall readily comply with your request, though I am very unable to write; as I doubt not you will make a good improvement of the melancholy

\* This and the following letter were published, but incorrectly, in a monthly Magazine in 1751, some time after the writer's decease; and were highly acceptable to the friends of religion. Some paragraphs were suppressed; but the letters are now published entire, and the errors corrected, from the original copies.

† Mr. T—s had wrote several letters to his friends, acquainting them with his illness, but concealing the worst part of it; to prevent their excessive grief; but taking special notice of the goodness of God to him, and his hopes of a recovery, and assuring them of his return home in that event.

ly narrative, and exhort my brothers and sisters to observe a contrary conduct.

The manner of my youth you was well acquainted with ; and you could not but observe it was spent in vanity and folly ; the sad remembrance whereof has pained me not a little since my confinement. Though I had the benefit of a religious education, yet I gave a loose to my own perverse inclinations, and followed unrestrained the ways of sin. After I left the grammar-school, I was sent to the college here, without the smallest experimental acquaintance with religion. I was not remarkably wicked during the first year. But the next year I got into the acquaintance of some young wicked fellows of wit and humour. By them, alas ! I was seduced to vice and profaneness. For a time indeed they spoke honourably of religion and virtue ; but the mask was soon laid aside, and they appeared in their proper characters. Religion and virtue were ridiculed, and represented as unworthy the notice of such a noble creature as man. I was invited to parties of pleasure, where I soon learned to drink to excess, and imbibed the wicked tenets of my companions. When disordered with liquor, I was carried to a bawdy-house, which I had always formerly declined when sober, and spent nights in the impure embraces of lewd women. After a night spent in such debauchery, I remonstrated to my comrades against the sin, the folly, and the fatal consequences of such lewdness. They, who had been much longer versant in impiety, answered me with a loud laugh, that my head was filled with enthusiastic notions, and that I had somehow learned the cant of sick-brained fools. They then told me plainly, that religion was all a jest, the gospel a cunningly-devised fable, and nothing but priest-craft ; that  
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men were at liberty to follow the dictates of their own minds, and not accountable to any being whatever; that men were to pursue or restrain from pleasures according to the constitutions of their bodies, without regard to any other motives of action; so that if a man impaired his health by drinking and whoring, his constitution then directed him to abstain, or follow these sparingly; but if a man can drink and whore without hurt to himself, there was no harm in the matter; that, on the contrary, as men have strong desires after good liquors, and violent passions to the fair sex, nothing could be more innocent than such gratifications, and the pleasure attending them was most exquisite; and, at any rate, if there was any sin in the matter, it could not be imputed to us, who were born with such passions, which it was not in our power to resist; and as the Author of Nature had implanted in us such pleasing passions, it could not be criminal to indulge them freely \*. They further told me, I would soon see c——n, and some flaming devotees to religion, employed as they were. With this wicked sophistry, enforced with all the plausible arguments that hellish wit could invent, was I seduced; especially as I soon saw some of the young c——y, and others who professed to be religious, haunt lewd houses, though very secretly. I learned to swear, to drink, to whore; I soon commenced a debauchee; and would undoubtedly have gone to far greater excess of riot, if my finances would have answered my extravagance,

\* If the reader will look back to the speech of a young country-girl, p. 65. and that of a virtuous lady, p. 143. he will find a very good answer to this hellish sophistry; and will prefer the good reasoning of the ladies, to the unphilosophical and unscriptural arguments of depraved and insatiable wit.

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and I had not met with some very severe providential checks ; but as my father did not allow me so much money as was sufficient to support a course of perpetual dissipation, I was obliged, though reluctantly, to regulate my pleasures by the extent of my funds.

As I staid in town both summer and winter, (with shame I write it), I followed this course during the last four years I attended the university, and ever since till I was confined. My life, during this period, was one continued scene of lewdness and debauchery ; and I could give you a very particular account of my own impiety, of the many lewd houses in this city, of the people whom I have seen in them, of the scandalous impudence of the prostitutes, and the horrid iniquity perpetrated in these sinks of abomination. But—*animus meminisse horret, luctuque refugit.*

Notwithstanding I was so complete a rake, I duly attended ordinances on the Lord's day : for though I loved impiety, I did not like to be thought a debauchee. Besides, I was under the piercing eye of a religious gentleman here, lately deceased, who was appointed by my father to inspect my morals ; and I never neglected my studies. I must indeed own, I had several convictions of the evil of my ways, and sometimes dreadful stings of conscience : and once I met with an alarming rebuff from an amiable young lady, whom I had attacked in a disguised habit ; which made me refrain from vice for a time. But wine and whores extinguished all my convictions ; and with pleasure I embraced every occasion to still the voice of that troublesome monitor, Conscience, as I wickedly fancied it to be, that, it being lulled asleep, I might pursue vice without control. By these methods conscience became seared, reason was drowned, and religion laugh-  
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ed to scorn. I fancied myself a very happy and pretty fellow, who could pursue vice in its various shapes, and spend my days in so much mirth and jollity, without uneasiness or remorse.

However, by this vicious course of life I soon impaired my health, and ruined my fine constitution. When I first felt the attacks of disease, and came to be infected with the venereal taint, I meditated a retreat from the tabernacles of impiety, and resolved to be sober, and do wickedly no more. But ah ! my goodness was like the morning-cloud, and the early dew ; it soon evanished. For no sooner did I recover, but I returned like the dog to his vomit, and like the sow that was washed, to wallow in the mire. The pleasures of vice bewitched me, the allurements of harlots robbed me of thought, and wine stifled all my resolutions ; and I became a sacrifice to a wasting consumption.

It is now six months since I was confined to my room ; and though all endeavours have been used for my recovery, yet the disease baffles human skill, and laughs at the virtues of medicine. Death, the king of terrors, is advancing toward me with hasty steps ; he takes large strides to overtake me, and in a few days he will bring me to the grave, the house appointed for all living. I shall soon go the way whence I shall never return, and lie in the silent grave till the heavens be no more. Oh ! that I may die in Jesus, and be seated at his right hand when before him shall be gathered all nations.

Soon after my confinement, I began seriously to reflect on my former ways. JEMOAH, whom I had so heinously offended, did not forsake me in my extremity, nor suffer me to sink into the pit of destruction under such a heavy load of guilt. I fell under dreadful convictions of sin.

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The agony and horror of my mind was so great for some weeks, that I could scarce get any rest. The terror of my conscience was so galling and dreadful, that the bed and the chair shook under me. When I fell asleep at night, I imagined I would wake in hell in the morning. The horror of my conscience soon became visible in my countenance, and every one who saw me, observed, with concern, something so amazingly ghastly and frightful in my looks, as persuaded them I was, over and above my disease, labouring under dreadful horrors of conscience, or that the pains of hell had got hold of me. Six weeks was I in this dreadful condition, expecting death every moment, and then to be swallowed up of hell, and to be with the devil, whose servant I had been for many years. And what accented my dreadful condition, and made it the more intolerable, was my having wickedly seduced a young gentleman, who became my companion in iniquity. Night and day, however, did I cry for mercy; I besieged heaven with importunity and tears; I read the Bible, and looked at all the examples of profligate sinners who had been saved from everlasting burnings. Often did I say to those about me, in great anguish of heart, Have pity upon me, O ye my friends; for the hand of God hath touched me. The arrows of the Almighty are within me, the poison wherewith drinketh up my spirits; the terrors of God do set themselves in array against me. I am made to possess months of vanity, and wearisome nights are appointed for me. At last, when I looked upon myself as a reprobate, ripe for the fire of hell, the Lord spoke peace to my troubled soul; Christ offered himself to me in his word as the Saviour of sinners, and I, by the hand of faith, received him as my Saviour; I was filled with joy and peace in believing;

believing ; the love of God was shed abroad in my heart by the Holy Spirit, and I rejoiced in God my Saviour. I looked back on my former ways with shame and blushing ; I abhorred myself, and repented in dust and ashes ; I looked to Jesus whom I had pierced, and mourned. My ghastly looks were soon altered, and the horrors of my mind were changed into a pleasant calm. Down I fell on my knees, and praised the God and Father of our Lord Jesus Christ, for his abundant mercy and grace toward me, the chief of sinners.

Ever since that happy day I have lived in peace and joy, under the smiles of heaven, and in the firm faith and hope of being with the Lord Jesus for ever. I am here a monument of sovereign mercy, longing to be dissolved, and to be with Christ, which is far preferable to all the joys of this world. The pain and trouble of my poor wasted carcase is great ; but it would be intolerable if it were not for the peace and joy I have in Christ my Saviour. My troubles will soon have an end ; Death is on his way to cut the thread of life ; and the angels will speedily waft me to the mansions of bliss ; and an entrance shall be ministered to me abundantly into the heavenly kingdom and glory of the Prince of the kings of the earth. I shall, in a little time, sing praises to the Son of God, who was slain, and hath redeemed me to God by his blood. I shall spend an endless eternity in singing praises and Hallelujahs to God and the Lamb. Come, Lord Jesus, come quickly. Amen !

I have earnestly admonished my companions in iniquity, and all persons that came near me, to fly to God through Christ, to forsake their sins, and become Christians indeed, lest the Lord pour out his fury upon them. I hope some of

them are now under convictions. And I have the pleasure to inform you, that the young gentleman whom I seduced, has been happily recovered from the error of his way, and is become a follower of the Lord Jesus. He has for some time attended me constantly, night and day, and is my dear friend and companion. He is to order my funeral, and will soon after my decease return to his own country, which is not far distant from you, and has promised to visit you and all my relations ; and will give you a particular account of all my affairs. And I hope another young gentleman has had a thorough conviction of sin, and betaken himself to Christ for salvation. The Lord be merciful to all my companions, for Jesus' sake. Oh ! that I had begun to seek the Lord Jesus sooner : for thus had I been preserved from that fatal course of lewdness and impurity, which, after ravaging my health, and enfeebling my strength, will cut me off in the prime of my days, in the bloom of my years. O tell my brothers and sisters, who you know are all younger than me, that I exhort them, as a dying sinner, with my last breath, to seek the Lord in their early days, to dedicate themselves to God in the time of their youth, to read his word carefully every day, to attend his ordinances, and allot much of their time to secret prayer : for thus shall they be preserved from the destructive vices in which I long wallowed, and have peace and satisfaction when they come to a death-bed. O tell them from me, that religion is not a mopish, melancholy business, as the profane wits of the age would paint it ; but that wisdom's ways are pleasantness, and all her paths are peace. I have found it to be so : I set to my seal that God is true ; and affirm, that I never felt any lasting pleasure, any solid joy, till I turned to the Lord,

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and tasted that he is gracious. All my pleasure formerly was but like the crackling of thorns under a pot ; a sudden blaze, that soon evaporated. Tell them, that I hope to meet them in the regions of glory, and to sing with them the song of Moses and the Lamb. To the God of all grace I commit them, who is able to build them up, and give them an inheritance among those who are sanctified.

I am to write my honoured father, who, with my dear mother, will be swallowed up in sorrow for my untimely death, and especially for having procured it by a life immersed in vice and sensuality. But that I die in the Lord Jesus, will, I hope, comfort them under that event ; and I flatter myself you will, with your usual goodness, employ every topic of consolation you can collect, to solace them amidst their grief. I will also write to my next brother, who will now be heir-apparent to the family-estate, and give him my best advice. And I hope I will not forget my dear and charming mistress, Charlotte ———, who, I hear, is a good religious girl, and behaves every way like a Christian. I have often flattered myself with the pleasing hopes of spending many years in the chaste embraces of that lovely lady. But I must now be married to the earth till the great rising-day. The God of all grace comfort her on the news of my death, and be her gracious guide till her soul ascends to my God and her God, in the land of glory, where I hope to meet her, and welcome her to that happy region. I am to make my will, leaving her the annuity left me by my uncle, as a lasting monument of my regard for her.

My strength fails. I can write no more. Ere you receive this, I shall be with the Lamb on the heavenly mount Zion, and be eating of the tree

of life, which is in the midst of the paradise of God. Adieu, till we meet in glory. The grace of the Lord Jesus Christ be with you. Amen !  
I am,

DEAR SIR,

*Your most affectionate humble servant,*

J. T—s.

## L E T T E R II. To his Father.

Honoured FATHER,

Y E S T E R D A Y I wrote a long letter to our good friend Mr —; wherein I gave him a pretty particular account of my life since I came to this city. This I did at his own desire ; and tell him, that I desire he may let you see it.

By that letter you will find what a wretched and wicked life I led after I left your house ; and to what lewd purposes I employed the money that from time to time you was pleased to remit me, besides what I had of my own, independent of you, for two or three years past. However, it pleased the Lord to arrest me in my wicked career, and to confine me by a tedious consumption. I thought on my former ways, and turned unto the Lord with all my heart. The Lord has been pleased, in great mercy, to pardon all my former sins and follies, to receive me into a state of favour and friendship with himself, and to give me the solid hope and unshaken faith of being with him for ever. This will comfort you in your old age, that I die in Christ.

It would have been my desire, God willing, to have lived longer, and, after my recovery, to have returned home, that I might be happy in my dear cousin Charlotte. You knew of the engagements I came under to her, and approved of them. You know also of the correspondence I have carried

ried on with the amiable girl. I own, to my shame, that though I had an endeared love to her, yet that regard, and many other awakening checks I met with in my lewd course, were ineffectual for preserving me in the ways of chastity and religion. I hope God hath given me repentance unto life. I have seen the evil of sin, and have felt the efficacy of divine grace. I beg you will comfort my amiable mistress under her sorrow for my untimely death, and continue the same fatherly care of her as you have done all along. I have made my will, and have bequeathed her the annuity left me by my uncle, during her life, and to her children, if she shall have any; but if she die without issue, to revert to my eldest sister. I hope you will approve of the deed, as a testimony of the sincere love and affection I have long borne her. As the engagements betwixt her and me will now be dissolved, it is my desire that she marry some good gentleman, who will be worthy of her. I cannot approve of her living in a state of celibacy, which my brother informs me she has been talking of, in case of my death; as I think that state is very dangerous for so beautiful and accomplished a lady; and marriage more safe and honourable. I am confident you will, as her faithful guardian and uncle, advise her for the advantage of her soul in time and through eternity.

J—s N—u, Esq; a young gentleman of a large fortune in —shire, not very far distant from your house, who has for several years been my constant friend and companion, first in iniquity, and now in gracious experience of the love of God, and attends me continually, by night and by day, will first give you the notice of my death. He is to see me decently interred; and will soon after my decease visit you at your own house; where I hope you will receive him as my worthy

friend and brother in Christ. He will send you my will, and all my goods, except my books, which I have pressed him to take, as indeed I am under many obligations to him

I am now within a few days of death; and ere you receive this, I shall be singing and triumphing with the nations of them that are saved. I expect salvation through the mercy of God in Christ; I sail to Immanuel's land through the sea of death, but Christ will be with me in the deep waters; I look for redemption through the blood of Jesus, even the forgiveness of my sins, according to the riches of his grace; I shall have durable riches and righteousness from the Son of God. According to his abundant mercy, he hath saved me by the washing of regeneration, and renewing of the Holy Ghost, which he hath shed on me abundantly, through Jesus Christ my Saviour. Being justified by his grace, I shall be made an heir according to the hope of eternal life. The God and Father of our Lord Jesus Christ, according to his abundant mercy, hath begotten me again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation. In a little time the warfare of life will be ended. I shall overcome by the blood of the Lamb. I shall be clothed in white raiment; I shall sit with Christ on his throne; I shall be before the throne of God, and serve him day and night in his temple; I shall hunger no more, neither thirst any more, neither shall the sun light on me, nor any heat; for the Lamb, which is in the midst of the throne, shall feed me, and shall lead me unto living fountains of waters; and God shall wipe away

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way all tears from my eyes. Into thy hands, O God, I commit my soul.

I hope that this desirable situation will comfort you under my death; and rejoice the heart of my honoured mother, and dear brothers and sisters. I hope to meet you all in heaven, and welcome you to the land of glory. I wish you all grace and peace from the God of all grace and mercy. The Lord be with you all. Amen! I am,

*Honoured FATHER,*

*Your dying son in the Lord,*

J. T—s.

### LETTER III. To his Brother.

DEAR BROTHER,

**A**S death is now fast approaching to me, and I shall soon be entombed in the silent grave; and as you will become apparent heir to our worthy father's estate, and represent our family, which has been long distinguished for religion; I cannot quit this earthly stage without giving you such advices as I think deserve your attention in your tender years.

You have reason to bless God, that you are sprung from parents well acquainted with religion, having a conversation becoming the gospel, who early dedicated you to God in baptism, are educating you in the nurture and admonition of the Lord, and are accompanying their pious instructions with the most fervent prayers to the God of all grace for his gracious blessing thereon. To be the offspring of the godly, is a very great blessing; and, if rightly improved, may be attended with everlasting advantages. You can never be enough thankful for your happy situation; a blessing denied to many others of larger fortunes, and having more promising prospects



as to temporal felicity and grandeur. Very much therefore depends upon a proper improvement of the invaluable privileges you enjoy. If the seeds of grace are early sown in your heart, they will spring up and ripen into a plentiful harvest of good works and holy actions. If you now receive Christ into your heart by a true and lively faith, and walk in him, you will be happily preserved from a variety of snares and temptations that are apt to seduce young people, and from indulging vice, especially the lusts of the flesh, that men in the vigour of youth are strongly inclined to. I speak from experience. I had as good an education as you, and perhaps my attainments in knowledge were as considerable. But one thing was wanting, I had no experience of a gracious work of the Spirit of God on my soul. I had a speculative knowledge of the doctrines of the gospel, but did not feel the efficacy of truth on my heart. The law was not written on my mind, so as to be an inward effective principle of new obedience. I knew my Lord's will, but did it not. I was a stranger to the grace of God, and felt no pleasure in religious exercises. I prayed as if I prayed not. I attended the preaching of the gospel, but did not mix faith with the hearing of it. I read the word of God, but did not entertain it as such. I was in a natural state, and only abstained from scandalous sins, through the restraint of education and habit. Corruption was only hemmed in as it were by a dam; but the first opening of the sluice set it a-running. *Hinc origo mali.*

I was very easily seduced to impiety, and the edge of my convictions was soon blunted. I might have lived as piously and virtuously here as in any part of the world, as it is by no means a city remarkable for impiety. There are a great  
number

number of serious religious people in it, and many worthy young gentlemen at the university, several of whom I was intimately acquainted with. The gospel is as purely preached here by some ministers, as in any dissenting meeting in England; and the Lord's day more religiously observed, than in any town in our country that I know. So that my defection to a vicious and dissolute course of living is not to be imputed to a general prevalence of vice, in either the city or university, where all branches of a liberal education may be learned with great advantage; but to an occasional acquaintance with some young gentleman of the worst characters, though disguised, not above eight in number, to whom I became a prey through easiness of temper, and a disposition to company and conversation.

When I reflect on the means and manner of my seduction, I am surprised how I could listen to the absurd sophistry and nonsense made use of to pervert my understanding, and corrupt my morals. I have given a hint of it in my letter to Mr —, which you will see. The arguments used were so absurd and ridiculous, so contrary to common sense and reason, abstracting from revelation, that I admire my stupidity in being turned aside by them. Sure my reason was miserably clouded, and my understanding strangely darkened. The truth is, though I could never swallow down such hellish tenets, yet they operated on me so far as to induce me to give a loose to my passions, and, co-operating with my natural corruption and aversion to goodness, they led me into the commission of shocking abominations. I had, before my acquaintance with these new companions, felt the stirrings of desire to the fair sex, and could not behold a beautiful lady without some emotion; but I endeavoured to restrain  
these

these libidinous desires, resolving to preserve myself chaste and pure for the embraces of my lovely Charlotte, to whom I had long borne a virtuous love. But being surprised into the arms of a whore when flustered with liquor, lust obtained an absolute sway over me; its base motions led to a repetition of the crime; and the pleasures of variety whetted my beastly inclinations. I have pursued whoring even to satiety, and have, through a nauseous disgust, forborn it for some days, even for whole weeks: but the fire of lust rekindling with new vigour, precipitated me to perpetrate my former guilt, often in spite of the most painful twinges of conscience. No part of my sensual life do I more abhor, than the debauching of virgins, and seducing married women, though it was very seldom I had intercourse with the latter. I have met with several sharp rebuffs from modest women, whom I could not, by any offers of money, or the most moving arguments, induce to comply with my vile proposals; and could not but reverence their virtue, and applaud their fortitude. I seldom tempted a virgin but I met with opposition at first, and her reluctance was not easily conquered. I have with great difficulty obtained the last favour of some girls, who were absolutely impregnable to after attacks, professing hearty repentance for what they had done, and resolutions to offend no more. I generally found young women, who had not known men, coy and reserved; and it was not without amorous importunity and luscious discourse that any could be prevailed with to resign their honour. But a hackneyed whore always complied. I am sorry to say it, there are too many of those prostitutes in this city, as there are in all populous towns; and though *means have been used here to root out bawdy-houses,*

houses, and banish the strumpets, yet they all prove ineffectual. Though I must own, however, that the generality of the women here are modest, and an ornament to their sex. I always found more when attacked, bravely resist, than meanly comply, though my dear friend Mr N——u alleges he found the contrary. I seduced this young gentleman; but blessed be God he is mercifully reclaimed, and is now as great an ornament to a Christian profession, as he was formerly a disgrace to it. He will visit you after my decease, which is at hand, and he may be a very useful companion to you. My amorous adventures in petticoats, which I am thankful were not many, I cannot reflect upon but with the utmost shame, compunction, and remorse; and would warn every young person from such an abominable and Heathenish method of attacking virtuous innocence. It is highly criminal for a man to put on a woman's cloaths, or a woman to put on those of a man. Such a practice is baneful to chastity, and destroys the distinction between the sexes, which is absolutely necessary for the benefit of mankind, and indispensably required by the law of God, that eternal rule of righteousness.

I always found novels and romances, and most of the modern comedies, to be incentives to lewdness; and having got my passions enflamed by amorous descriptions and love-adventures, naturally run to a bawdy-house, or attacked a pretty girl. Such books have been too successful debauchers of the present age; and their influence is so bewitching, that I hardly think there is a chaste virgin that would not find her desires heated by some of these vile books; which, alas! are now become the fashionable subject of reading, as circulating libraries are mostly stuffed with such profane and lascivious stuff. Little  
girls

girls of fifteen, by reading these novels, have had their natural desires so excited, as to yield to the first onset of love. Happy it were for the youth of both sexes, if their parents and guardians were as careful to preserve their children and pupils from the infection of lewd books, and lascivious songs and pictures, as they would be to guard them from the bite of a mad dog. Happy you, dear Jack, that your honoured and religious parents would never allow one of these books and plays to be brought into their house ; nor permit one of their children to read a book or pamphlet that they did not know. Happy were it for many, if their parents would follow so noble a pattern ; for I know several persons of both sexes who date their seduction to vice and uncleanness from the time they indulged such entertainments. I hope, my dear brother, being warned of his hazard, will be on his guard. Many valuable books may be read with pleasure and advantage ; but most novels are good for nothing but to kindle a fire of lust, and induce unthinking youth to fulfil the desires of the flesh.

I know no vice young men are more liable to than the sin of uncleanness, as nothing is more agreeable to our natural desires ; and therefore no sin ought to be more guarded against. The desire the two sexes have to one another is natural and innocent ; and were it not for these desires the human race would be soon extinguished. But these desires are highly criminal when gratified in whoring ; and can only be innocently satisfied in lawful marriage. That wise institution is a remedy against uncleanness ; and the apostle declares it is better to marry than burn. Young people should bridle, curb, and restrain all lustful desires and motions, to prevent their breaking out into act ; they ought to avoid gazing at one another,

ther, as the eyes are sad inlets to sin ; and to banish every irregular thought, every inordinate desire, that springs up in their minds. They should cherish pious and virtuous thoughts ; and make heaven and hell, God and Christ, with the great truths of revealed religion, the frequent subjects of their meditations ; and death, that awaits every one, ought never to be forgotten. The scriptures, religious books, and treatises of devotion, should be often perused ; and prayer should be made to God continually, that, by his grace, they may be preserved from vain and lewd thoughts. That is a very proper petition, " Lord, wash mine heart from wickedness ; how long shall vain thoughts lodge within me ?" The committing of the most important passages of scripture to the memory, and getting psalms and hymns by heart, and frequently repeating them privately, may be an excellent remedy against licentious desires. When young people are fit to marry, and can decently maintain a family, they ought to go together ; and keep the marriage bed pure and undefiled, living as heirs together of the grace of life. I hope my dear brother will endeavour, through grace, to study a life of purity and holiness, in the fear of God, standing aloof from uncleanness, and every thing that has a tendency thereto. When purity is once lost, it can never be recovered ; the loss will lay a deep foundation for severe repentance, or else be rewarded with everlasting punishment. The Almighty, who knows our weakness to resist temptations, and our proneness to indulge the pleasing passions, especially the desire we have to the other sex, has laid us under the most severe restraints in that matter. I don't find any one sin to which poor fallen man is subject, more frequently prohibited, under the most dreadful threatenings, than that of fornication,

tion, or uncleanness. Search the sacred writings, and you will find it so. If you will, on a careful perusal of the Bible, observe, and collect in a book, all the warnings and prohibitions relating to the lusts of the flesh, and frequently review the list, with prayer to God, that he may shew you the spirituality and extent of the divine law, and the infinite evil that is in every sin, especially that of uncleanness, it may be of eminent service for preserving you from falling into the sink of lust and lewdness. It is certain, that the Son of God was manifested to destroy the works of the devil; and it is no less certain, that the lust of the flesh, the lust of the eyes, and the pride of life, are such works. Now, the indulging these, is directly opposite to the very design on which Christ came into our world, and a counteracting his glorious undertaking. Nothing is more earnestly recommended to the disciples of Christ than purity and holiness of heart and life, without which no man can see God, or be qualified for the happiness of the other world. No man therefore that wallows in sensual gratifications, can lay any claim to the honourable name of a Christian, but is a child of the devil, and, if mercy do not interpose, must be partaker of his punishment for ever. Oh! that I had taken the method I have prescribed to you! and regulated my conduct conformably to the word of God. I am pretty certain, if I had done so, I would have been preserved from that abominable course which I fell into, and pursued uncontrolled, till it ruined my health, and reduced me to a skeleton. Dear Jack, I advise you, with my dying breath, to pursue this method; and I dare say you will find the beneficial effects thereof. If you are in love, or may be so, with any amiable virtuous lady, let the consideration of the re-

gard you have for her, and the hope of enjoying her pure and unspotted, be an additional motive to you to cultivate the strictest purity, that you may come into one another's arms in all the beauty and dignity of virgin-innocence, which will be a source of lasting pleasure to you both.

Beware of ever drinking, except in moderation, or eating to excess. Intemperance, either in meat or drink, debilitates the mind, and is often the forerunner of and a direful incitement to unlawful pleasure. I have felt it to be so, and therefore can with a better grace caution you against it. The first act of lewdness which I fell into, was after drinking to excess; and I repeated these acts, in spite of knowledge and stings of conscience. I must also warn you against attending balls and assemblies, and theatrical entertainments: for though no lewdness, so far as I know, is committed at them; yet they evidently tend to heat the passions, and enflame the motions of lust; and at these places appointments are often made, which terminate in the commission of abominable wickedness. I cannot but think such entertainments absolutely inconsistent with that purity, holiness, and regularity of life, which the gospel requires of all the disciples of the holy Jesus. None but those who exclude God from their thoughts, and think that happiness consists in an endless circle of idle and sinful diversions, frequent these entertainments. Were I to live a thousand years, I would, through grace, avoid them as death or poison. For the same reason, the most part of plays, comedies, farces, novels, and romances, ought never to be read. I have already represented the pernicious effects of such reading; and cannot but most earnestly dissuade you from it. And I must by all means caution you against gaming, as one of the most absurd,



unaccountable, and ridiculous diversions young people can betake themselves to. The anxiety, uneasiness, and perturbation of spirit occasioned by gaming, are more than sufficient to overbalance all the pleasure resulting from it, and generally prove destructive to health; besides the waste of precious time, which should be allotted to better purposes. Playing at cards and dice, or others commonly called games of chance or hazard, is sinful, and inconsistent with a Christian profession and character. Happy you that your honoured parents would never permit these games in their family. I hope you are yet a stranger to them. Ever continue to be so. Any game which does not wholly depend upon skill, but is founded on what is called chance, and so includes an appeal to Providence, such as the throwing of the dice, casting lots, and shuffling the cards, must be sinful, as it is used for diversion: for an appeal to Providence is a solemn act of worship, and not to be made the subject of carnal entertainment. I can never sufficiently regret the great loss of time that I spent at the card-table, and hope my dear brother will never follow my example.

With respect to profane cursing and swearing, as your father was constantly in use to punish it severely even in his servants, I would fain hope that my brother has not yet learned that species of the language of hell. However fashionable and predominant that vice is in the world, and however much it may prevail in your country, much more than, I find, it does here; yet it is the most unaccountable of all sins, attended with neither profit nor pleasure. It is a most dreadful and horrid crime, as it is a direct attack against the Majesty of the great God, and an affronting him to his very face. I was never addicted to it,  
but

but since I came here ; but not much. I now abhor myself for every oath that ever I belched forth, and fly to the blood of Jesus for pardon.

Lying is a sin of a very odious nature, destructive of one's credit and reputation, and ever sive of the peace of society, as well as an high affront to the God of truth and righteousness. It is none of the spots of God's children ; for they are represented to be such as will not lie. I hope my dear brother will carefully guard against so disgraceful a crime, making it his business to speak the truth in his heart, and to express the genuine sentiments of his mind in plain and unequivocal words. Double dealing is inconsistent with honesty.

Sanctification of the Lord's day I would recommend to you in a particular manner. That day was set apart to commemorate the glorious and triumphant resurrection of the Son of God from the grave, after he had expiated our sins, and shed his most precious blood in our stead. It is the duty then of every one to endeavour to be in the Spirit on that day, and to employ it wholly in the public and private exercises of God's worship. As you should employ part of every day in prayer and praise, by offering up your morning and evening sacrifice to the God of your salvation, in the name of Christ ; so you ought more especially to do so on this day of sacred rest, abstaining not only from such works as are at all times sinful, but even from such worldly employments and recreations as are lawful on other days, without thinking your own thoughts, or finding your own pleasure. You should read a considerable part of the word of God on that day, and meditate on what you read, crying to the Lord that he may open your heart to understand the scriptures, and teach you by his Spirit.

It will remain a dead letter, unless the Lord give you the Spirit of wisdom and revelation in the knowledge of Christ. Diligently attend public ordinances, both forenoon and afternoon; and mix faith with the hearing of the word, that it may be profitable to your soul. You enjoy a faithful gospel-ministry; and God will call you to an account for your improvement thereof. After public worship, read and pray much by yourself, and assist your worthy father in catechising your young brothers and sisters. When at home I did so. It will greatly tend to your own improvement in Christian knowledge.

Diligently ply your studies, and lay up a good stock of knowledge in the learned languages and sciences, and daily pray to God that he may bless your studies. But, amidst all your acquisitions, forget not that the knowledge of Christ crucified is the principal and most excellent, and therefore ought to be most sedulously cultivated. All other knowledge where this is wanting, is good for nothing, and will perish in the grave; whereas this reaches beyond the line of time, and extends its blessed influence into futurity. A careful reading of the sacred scriptures, and of the confession of faith and catechisms, with approved explications of the latter, a fine collection of which you have in the family-library, will be an excellent means for instructing you in the great and fundamental articles of the Christian faith; and I cannot but recommend to you a serious perusal of Ridgley's body of divinity. I hear you have been for some time attending a neighbouring academy. I hope you are making improvements answerable to the pains and expense bestowed upon you, and that your father has a watchful eye over your behaviour. Bless God for so excellent a father; and remember  
you

you will be called to a strict account how you have profited under the instructions he gives you.

To fear God and keep his commandments, is the whole of man, the whole of his business, office, duty, and happiness in this world; in the doing of which there is a great reward. Never rest till you experience upon your soul a work of the Spirit of God, in a thorough conviction of sin and guilt, and a sound conversion to God through Christ. Receive Christ into your heart by faith; and let the reality of your faith shew itself in love and good works. Holy obedience is the best evidence of faith; and they deceive themselves with a witness, who say they have faith, but do not walk in all the ordinances and commandments of the Lord blameless.

Seek the Lord in your early days, and remember your Creator in the days of your youth. Those who have attained to the heights of celestial glory, are mostly such, who, like good King Josiah, sought the Lord God of his father David. Youth is the proper season for cultivating acquaintance with heaven, and making suitable preparation for eternity. And I believe I may adopt the opinion of the most eminent and godly divines, whose writings I have seen, that God's elect, those predestinated to eternal life and blessedness, are called in their young years, and early inclined to regard the concerns of their souls. In riper age, the hurry of business, the cares of the world, and an attendance on family-duties, do so ingross the time and attention of people in all ranks of life, that they seldom attend to the things of the other world. Few people who have not made conscience of real religion in the morning of their life, are observed to regard it after five and twenty or thirty. It therefore greatly  
concerns

concerns my dear brother to advert to this important affair, before he embark in the world, and is distracted by the cares of life. I have heard your honoured parents many times declare, that the seeds of grace were early sown in their hearts, and they walked with God, at an age when the bulk of young people pursue only trifles and baubles, or sail in the fancied sea of pleasure. Seek, therefore, the Lord while he may be found, and call upon him while he is near. An early acquaintance with Christ will sweeten all the crosses of life, will preserve you from the intoxicating pleasures of sin, and render you a blessing to all your family and dependents. Study to have the root of the matter in you, and acquaint thyself with God; for thereby good shall come unto thee. There is no safety but under the wings of mercy; no shelter but under the covert of the Mediator's blood; no true wisdom, but in being wise to salvation. Every other situation, every other refuge, is exposed to the greatest hazard, nay is liable to a deluge of divine wrath, and will prove a fig-leaf cover. All are fools and madmen who know not the personal Wisdom of God, and walk not in Wisdom's ways. Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Say unto Wisdom, Thou art my sister; and call Understanding thy kinswoman: that they may keep thee from the strange woman, from the stranger which flattereth with her lips. For by wisdom thy days shall be multiplied, and the years of thy life shall be increased. Length of days is in her right hand; and in her left hand richer and honour. By having the grace of God early planted in your heart, and living by faith on the Lord Jesus Christ, you will adorn the doctrine of God your Saviour in *all things*, you will be an ornament to Christiani-

ty, as your fathers have been ; and you will be preserved from the paths wherein destroyers go, avoid falling into much guilt and defilement, and escape those sensual and abominable courses, in which I wallowed for near five years, till God, out of love to my soul, stopt me in my hellish course, made me loath myself for all my abominations, and engaged me to turn to him with the whole heart, he drawing me with the cords of a man, and with the bands of love. Oh ! that I had known the grace of God sooner, and been ravished with the matchless love of Jesus, and not lavished my love on transitory pleasure, and placed my affections on things that cannot profit. Take warning by my fearful example, and let the infinite love and excellency of the adorable Redeemer attract all thy regards.

In fine, (for I am scarce able to hold the pen longer), know thou, my dear brother the God of thy father, and serve him with a perfect heart, and with a willing mind. Be wise unto salvation. Be a follower of God ; and walk in love, as Christ also hath loved us. But fornication, and all uncleanness, or covetousness, let it not be once named or practised by you ; neither filthiness, nor foolish talking, nor jesting. And be not drunk with wine, wherein is excess ; but be filled with the Spirit. Flee also youthful lusts : but follow righteousness, faith, charity, peace, with all them that call on the Lord out of a pure heart.

As I die, and you will be the representative of a family that has been remarkable for an attachment to religion ever since the reformation from Popery, and was always distinguished for adhering to Puritanism and the dissenting interest, the cause of God and truth, let it never be said, that Jack T——s hath deviated from the faith and holiness of his renowned progenitors ; but that he will  
persevere

persevere in the despised paths of godliness, and adhere to purity of doctrine and simplicity of worship to the end of his life, and train his family to tread in the same honourable footsteps.

Now, unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

I must now take leave of you, till time be no more; and am, with respectful compliments to my honoured parents, brothers and sisters, and my amiable cousin Charlotte,

DEAR BROTHER,

*Your dying brother in the Lord,*

J. T—s.

#### LETTER IV. To Miss Charlotte C—m.

*My lovely CHARLOTTE,*

**I** Once flattered myself, that I should ere now have been blessed in the possession of you and all your charms, in consequence of the mutual promises and engagements that passed betwixt us, with the approbation of my honoured parents; and I would have desired to live for some years longer, if Providence had seen fit, to fulfil my engagements to the most amiable of her sex, and feel those pure and unfulled pleasures in the conjugal state, which, alas! to my lasting shame and disgrace, I have been for a number of years pursuing in vagrant and licentious amours. My intemperance has now brought me very low, and I have a very near prospect of death and the grave. I am sorry I have no other news to entertain you with, than to inform you, that your still affectionate cousin and lover is reduced almost to skin  
and

and bone, that his blooming complexion is now turned to paleness; and his strength so feeble that he cannot stand on his feet, but must be lifted up to get his bed made. I am done with the world, and all its gay scenes and enchanting pleasures. Religion is all my business, and my desires are terminated on the things of the other world. I am on my death-bed, longing for death to do me the friendly office to dispatch my soul to God, my glorious Redeemer. In place of being married to my charming Miss C——m, my body will be married to the grave, and crumble to ashes, scarce any thing being left to be a repast for worms; and my soul to the Lamb of God. The marriage of the Lamb is come, and his wife hath made herself ready. I long for the marriage-day, when I shall see my glorious Bridegroom, and be transported with all the ecstasy of bliss in his heavenly kingdom: I chide time; and say, Haste, lazy Time, and bring me to the Beloved of my soul. I have done with creature beauty and excellency, and uncreated comeliness is the sole object of my soul.

Nevertheless the handsome and accomplished Miss C——m is often in my mind. Her eyes, cheeks, mouth, and every feature of her lovely face, are often represented to me; and I sigh to think of parting with a lady of so many perfections and amiable qualities, who seemed to have been designed by heaven to be the partner of my life, and the joy of my heart amidst all the troubles of life. You, my dear cousin, was the object of my early love and affection; and I cannot just now forget the sweet conversation I have had with you, nor the rooms in the house, and the delightful walks in the garden, where we unbosomed our tenderest sentiments and warmest expressions of love and friendship to one another.



I recall to my remembrance the happy hours when I used to take you on my knee, and imprint the balmy kisses on your rosy lips, notwithstanding your coy resistance, and modest reserve. All these pleasurable scenes are now exhibited to my view, and tears drop from my eyes to reflect, that they will be acted no more; and that the darling of my soul shall never be mine, nor I meet with her till time and days are rolled out of the way, and nothing takes place but vast and immense eternity.

I know that my amiable girl had a long and endeared affection for her J——h; and paper and ink, which do not blush, have conveyed the chaste expressions of her purest love to me, and her most ardent desires for my temporal and eternal welfare. I was reading, a few days ago, some of the last of the excellent letters you sent me; and I was not able to refrain from weeping at the endearing epithets given me, and the warm expressions of your sincere love. The concern you expressed at hearing of my illness, though the worst was not told you, the grief it occasioned to your sympathizing mind, the care you recommend me to take for my recovery, and the affectionate prayers you put up to the great Physician for my recovery, and blessing means used for the preservation of a life, you say, in which all the joy of your heart centered, and the loss of which, you fear, will be fatal to your delicate frame, formed only to love me, as the most agreeable youth your eyes ever beheld, overpowered my mind, and I was forced to give vent to a flood of tears, and to sobbing sighs. Ah! said I, the lovely girl will see her lover no more, but weep at the remembrance of a youth whom she has not seen for upwards of six long years; and I must go down to the house appointed for all living, and never  
more

more in this world see the most charming of her sex. I could find no comfort in this distracted condition, but in reflecting, that when the days of your pilgrimage are ended, we shall meet in the mansions of glory, exulting in being redeemed to God by the blood of the Lamb, and presented faultless and sinless before the throne; and I shall be the first to welcome your unembodied soul on its arrival at the threshold of glory, where we shall spend an endless eternity in singing praises to God and the Lamb, saying, with a loud voice and hearts full of rapture; Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

I am sure, you will be filled with the greatest grief to be informed of the vile and dissolute life I pursued for near five years preceding my lingering illness. I wish I could have concealed the dismal narrative, and that the account of my abominations could have descended to the grave with my exhausted carcase, never more to have been mentioned in our respected and worthy family. But as I am such an astonishing monument of free grace, have been saved as 'it were from the mouth of hell, and made a signal trophy of the adorable Redeemer's conquest over sin, Satan, and the world; I durst not conceal the glories of redeeming love, and the mighty power of the incarnate Saviour, in rescuing me from worse than Egyptian bondage, even the bondage of vile lust, and of the deceiver of mankind. I see now, that God loved me with an everlasting love; that he permitted me to wallow in all the mire of lewdness, vice, and intemperance for a number of years, that he might make my recovery the more conspicuous, and glorify the exceeding riches of his grace in my salvation.

salvation. I was left to dishonour God above many others, that his mercy might be magnified, and his grace gloriously displayed, to the praise of his exalted name. Well may I say, with the apostle of the Gentiles, For this cause I obtained mercy, that in me Jesus Christ might shew forth all long-suffering, for a pattern to them which should believe on him to life everlasting. After me no sinner need despair; and the vilest and most abandoned part of mankind may see the efficacy of the grace of God, and the virtue of the blood of Jesus for cleansing from all sin, and so be encouraged to apply to the same grace and blood, which will be as effectual for saving them. For Christ is able to save unto the uttermost all that come unto God through him, seeing he ever liveth to make intercession for them.

I have seen the infinite evil that is in sin, that vile and abominable thing which God hateth; I have been made to loath myself for all my abominations, and to look back on my former ways with the greatest shame and blushing. I have seen that original sin and corruption is the fatal source, whence all the poisonous streams that have stained my life have flowed; and that it is not in the power of weak man to abtain from sin, or turn unto God of himself; that therefore an exceeding greatness of power is absolutely requisite for raising a sinner from the death of sin, in a work of effectual calling; that regeneration is the sole work of the Spirit of God, in which the sinner is entirely passive; that faith is not the product of human endeavours, but the gift of God, even that faith which apprehendeth Christ and his righteousness for justification of life, and is productive of holiness; that, in the whole work of salvation, the free grace and rich mer-

ry of God in Christ are gloriously displayed, so as he has the sole honour of the commencement, progress, and completion of the work. It is not of works, lest any man should boast. I am justified freely by grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God; who also maketh intercession for me. With my whole heart have I taken hold of the Lord Jesus Christ, as the only propitiation for my sins, the sole atonement for all my offences; his absolutely perfect righteousness, as the only ground of my access to God, and acceptance with him, as my sole title to eternal life and glory; his gracious covenant made with Christ, the second Adam, and containing a bundle of rich and precious promises, as my only charter for the inheritance of life; his word is the rule of my faith and obedience; and his Spirit is my comforter and guide, to take the things of Christ and shew them to me, and to lead me into all truth. How inexpressibly great then is my happiness? how inconceivable my glorious privileges! God is my God, Christ is the Lord my righteousness, and the Holy Spirit is my infallible guide. He will guide me with his counsel while here, and afterwards bring me to glory. Whom have I in heaven but God? and there is none upon earth that I desire besides him. My flesh and my heart fail-

eth ; but God is the strength of my heart, and my portion for ever.

I often wonder at myself, and ask, What was I ? what am I ? and what shall I be ? I was formerly a lump of hell, a mass of corruption, a slave of the devil, an abandoned wretch, sunk in sin, and immersed in abominable impiety. I took pleasure in sin, I placed felicity in gratifying the lusts of the flesh and of the eyes ; I sold myself, as it were, to commit iniquity ; and I rolled sin as a sweet morsel under my tongue. I sinned in spite of light and knowledge, over the belly of conscience, and in defiance of all the dreadful threatenings contained in the sacred book of God. Though, when I was under the absolute dominion of unbridled lust, and hunting after strumpets, I often thought of my lovely Charlotte, and was put in mind of her virtue and piety by her excellent letters, and was sometimes smitten with remorse for the injury I was doing to my own body and soul, and to my dear cousin, as my destined wife ; yet all these reflections, all the regard I had to you, were ineffectual to restrain my libidinous desires, which had obtained the ascendant over me. It was not in my power to refrain from wine and women ; I was driven by the devil, and precipitated by my own powerful corruptions. Thus I was an heir of hell, a child of wrath, and an enemy to God. But when the time appointed in the secret counsels of God came, when the time of love arrived, a surprising and glorious change passed upon me. What am I now ? Why, I am an heir of God, and a joint heir with Christ, of the inheritance of grace and of glory. I am washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God. I am born again by the word and Spirit of God ; I have the Spirit of  
faith

ith and of prayer; the love of God is shed abroad in my heart, by the Holy Ghost which is given unto me. Being made free from sin, and become a servant of God, I shall have my fruit unto holiness, and the end everlasting life. I rejoice in God through my Lord Jesus Christ; he is my hope, my confidence, my consolation; he is all and in all to me. In him I am complete; and shall have redemption through his blood, even the forgiveness of my sins, according to the riches of his grace. I shall be sealed to the day of redemption. What shall I be? Why; now I am one of the sons of God; and though it hath not yet appeared what I shall be, yet I know, at when he shall appear, I shall be like him; for I shall see him as he is. I shall behold his face in glory; I shall be satisfied with his likeness, when I awake in the morning of the resurrection. I shall sleep in Jesus, and God will bring me with him. I shall sit, in the judgment-day, at the right hand of my exalted Redeemer, and shall openly be acknowledged and acquitted by him. I shall be happy in the beatific vision of God throughout eternal ages, and shall spend an endless eternity in singing praises to God and the Lamb. But when you and I arrive in the land of glory, with the nations of them that are saved, we will then find and say, that the one half of that glory, pleasure, and felicity of that happy vision was not told us; but then we shall see, taste, and feel it, to our inexpressible delight and satisfaction. For to describe the glory of Immanuel's land, on the other side the Jordan of faith, is but to darken counsel by words without knowledge. But how earnestly do I long to be with the Lord! how ardently do I desire to be in his blessed presence! O when shall I come and appear before God! I cannot but say with  
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holy

holy Mr Rutherford, that eminent servant of God, who has been drinking at the fountain-head of life for near a century, "O when will Christ and I meet? O how long is it to the dawning of the marriage-day! O sweet Lord Jesus, take wide steps: O my Lord, come over mountains at one stride! O my Beloved, flee like a roe, or young hart, upon the mountains of separation. O if he would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband! O great King, why standest thou aloof? why remainest thou beyond the mountains? O Well-beloved, why dost thou pain a poor soul with delays! It is a hard matter that days lie betwixt me and him, and hold us asunder. O how long, how long! O how many miles are there to my Bridegroom's dwelling-house! O time, be not slow! O sun, move speedily, and hasten our banquet! O Well-beloved, run fast, that we may once meet, never to separate! O for my house above, not made with hands! O that we were in others arms! O that the middle things betwixt us were removed! O what is it that holdeth us asunder! O that once we could have a fair meeting! O Well-beloved, run, run fast! O fair day, when wilt thou dawn! O shadows, flee away! Lovely Lord Jesus, come quickly. Amen."

I have extracted the above quotation from Rutherford's letters, which a worthy gentleman here lately gave me; and I bless God for so precious a gift. It is a book which contains more real religion and devotion than all the books I ever read. All his letters, but especially those dated from Aberdeen, whither he was banished for the testimony of Jesus Christ, contain such *rapturous* expressions of the love of God, such  
sublime

the flights of faith, such elevated desires of eternal life, such raptures of devotion, such joys of the grace and righteousness of the glorified Redeemer, such persuasives to religion, motives to a life of faith, and such excellent notions for a comfortable walking with God, I never saw the like in any human writings.

I would think the pious author had been in heaven, and were speaking the language of Paradise.

I have directed my friend Mr N——u to chase several copies of these excellent letters, to present one of them to my amiable Charlotte, as an instance of my regard to her eternal interests, which a careful perusal of these heavenly letters will greatly promote.

But I must now bring this long letter to a conclusion, as my strength is almost gone. I must inform you, my dearly beloved cousin, that I have bequeathed to you, and to the heirs of your lawfully begotten, the annuity of 50*l.* left by my uncle; and in case of your death without issue, to revert to our family, in the order herein expressed. I hope this settlement will be approved by my honoured parents, who love my Charlotte as tenderly and dearly as if she was their own child, and wish all their daughters may follow her pious example. This legacy I have left you as a standing evidence of the high love I regard your poor emaciated J——h bears, though his vile enormities long continued in him rendered him unworthy of your love and regard. And I hope you will accept of this legacy, in token of your heartily forgiving me all the wrongs I have done you, and out of respect to the memory of the youth who reverences your piety, strict chastity, and unspotted virtue.

Now, my lovely Charlotte, ere you receive this,



this, I shall be in heaven, employed in praising God and the Lamb. I most earnestly beg you will not, on receiving the account of my untimely death, abandon yourself to excessive grief and mourning; but rather rejoice, that I am happy in the enjoyment of all the glory and blessedness of the heavenly state. Though I am removed from you, I am not lost; we shall meet again, be clothed in robes white and shining, and recount to one another all the displays of mercy, all the discoveries of glorious grace which we have been blessed with in this vale of misery, this land of trouble; and be for ever happy in the enjoyment of our common Saviour.

My amiable girl, I cannot but represent to you, that it is not good for you to be alone. A state of celibacy I cannot but think is exposed to many snares, and may be particularly dangerous to your virgin-innocence, which I wish may be ever preserved to you, till you are blessed with a loving and religious husband, who will know how to estimate your worth and virtue. I beg my dear Charlotte to abandon the thoughts of me till we meet in glory, and seriously think of marrying. I cannot recommend a better lover to you, than my worthy friend Mr N——u, who was once as debauched as me, but is now equally a miracle of sovereign grace. He is a gentleman possessed of a large estate, of a sweet and agreeable temper, of considerable learning, and, above all, one who has given himself to God, and will be a distinguished ornament to a Christian profession. I am under the greatest obligations to him of any man alive, and my affection for him would be co-eval with my life, were I to live many years. The description I have given of the innumerable beauties you possess both in body and mind, especially of your sincere piety and firm attachment to the  
cause

cause of religion, have made a deep impression upon his mind. And I know this worthy gentleman so well, that if you will not consent to be his in the endearing character of a beloved wife, he will bid an eternal adieu to all the fair sex, even the most amiable and virtuous among them.

As, then, my dearly beloved cousin, you became mine in heart, engagement, and promise, six years ago; and as all our engagements are now to be dissolved by my death; I, in the most affectionate manner, obtest and beseech you to think of complying with my dying will and inclination, to marry my good friend and excellent companion, Mr N—u, who, I firmly hope, will be a tender and most affectionate companion to you through life, till heaven shall unite us in the pure and uninterrupted love and enjoyment of the adorable Saviour and Prince of the kings of the earth, during the innumerable days of eternity. I resign all my property in you to my invaluable friend and dearly beloved companion, and with my lovely Charlotte may, for her own interest, accept the gift and transference, which I make from the bottom of my heart, and from a principle of the sincerest love and friendship that I bear to two of the best and most accomplished persons I have known in life. But if my amiable cousin will not hearken to my advice, but dedicate her future days to an excessive grief for the death of her dearly beloved J—h, as she used to call him, who is now little better than a dead carcase, and fit only to be mingled with the earth; I am afraid she will offend God, and shorten her days, which might be otherwise lengthened, to the advantage of many persons, who would bless God for Miss C—m.

Oh! my lovely dear, preserve your valuable life as long as you can, and live to be a blessing  
to

the poor whom God will choose to inherit the kingdom of heaven, will command respect and veneration of all your neighbours induce them to glorify your Father which heaven.

To the word of his grace I commit my beloved Charlotte; and sincerely pray to the and Father of our Lord Jesus Christ, that gracious presence and conduct may attend in time, at death, and throughout the, which shall be without end. Grace, mercy peace be multiplied to Miss Charlotte C—and the blessing of him that dwelt in the be her portion for ever. Adieu till the heaven no more. I am,

*My lovely CHARLOTTE,*

*Your sincere, but dying lover in the*

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As my worthy friend and truly Christian panion wrote these letters, he gave me the read and fold, which was an agreeable entertainment to me: he only desired me not to read

ity in the regions of celestial glory. I told him I would strictly comply with his desire, and he might be assured I would faithfully execute all his commands. I own, when I read the last letter after his death, I could have wished he had not mentioned me at all in it, as, though I was smitten with love to the charming lady by the description he gave of her, and was much more so when I saw the lovely charmer, yet I had no hope, that so excellent and accomplished a lady would look to J—s N—u after dear Mr T—s. I shall meet with this truly amiable lady in the sequel.

The day my excellent friend wrote the first letter, he wrote also his latter will, which was duly signed, sealed, attested, and delivered to me. I shall only here insert the introduction, and two other paragraphs of it.

“ I J—h T—s, eldest son and apparent heir of J—s T—s, Esq; of — in the county of —, in South Britain, do make my last-will and testament. I being weak in body, as apparently within a few days of death, but sound in mind, and having the full exercise of my rational faculties, do bless God that I was born in a Christian country, of truly religious parents, who gave me a liberal and Christian education, though, unmindful of my baptismal engagements and the advantages of my education, I afterwards swerved to vice, and lived several years in the most abominable pollution and lewdness. I also bless the God of mercy, who, in pursuance of his eternal purposes of love to my soul, was graciously pleased to check my guilty progress, by sickness and a wasting consumption, which will soon bring me to the chambers of death; to call me effectually by his grace, and make me a monument of his sovereign mercy. I bless God for Jesus Christ, and the glorious plan of salvation through

through him, and for making me, the vilest of mankind, a partaker of the redemption purchased by him. I adore him, that he first enrolled my name in the book of life, from eternity chusing me to eternal life, through sanctification of the Spirit and belief of the truth; that, though, in his adorable sovereignty, he laid as it were the bridle on my neck, and permitted me to pass the days of youth previous to puberty in vanity and folly, though I was brought up in the fear of the Lord; and when I arrived at fifteen years of age, to pass the five succeeding years in a scene of the most detestable and vile abominations; yet he did not allow me to perish in my sins, and sink into hell under an unsupportable load of the most dreadful guilt; but first brought me under the most fearful awakenings of conscience, and then spoke peace to my troubled and distracted soul. I bless him for all the manifestations of his surprising love and grace to my soul; that he made the consolations of his gracious Spirit known to me; and sweetened the pains of sickness, and the prospect of death to me, so that I now long for being released from the prison of an emaciated carcase, that my soul may, under the conduct of an angelical guide, take its flight to the blessed palace of the King of glory. I desire to bless God for all the mercies of life, for all the benefits I have received, for the sweet and agreeable intercourse I have had with my dear friend and companion Mr N——u, who has affectionately waited upon me by night and by day, and whose labour of love I heartily pray may be recompensed by the Lord God of Israel, who is my covenanted God and Father in Christ. I bless the Sovereign Lord of heaven and earth, my creating, preserving, and redeeming God in the Son of his love, the glorious God-man, the Shepherd who

who is God's equal, that he hath directed me to testify against the vices and abominations of those who seduced me to impiety and debauchery, and to give them solemn warnings to refrain from their hellish practices; that my labour has not been in vain, as I hope some of them are mercifully reclaimed, and others brought under convictions of the evil of their ungodly ways. May the God of all grace determine every one of them to repentance and faith. I desire, in the moment of death fast approaching towards me, to commit my soul into the hands of my faithful Creator; and appoint, that my body be decently and privately buried in — church-yard, according to the instructions I have given my friend Mr N——u.——

“ I bequeath all my books, \* papers, and writings, to J——s N——u, Esq; of — in the county of —, in South Britain; together with my silver enamelled snuff-box, having the picture of my dearly beloved cousin Miss Charlotte C——m, painted in miniature on the lid of it.

“ Item, I bequeath to Miss Charlotte C——m, only child and heir of C——s C——m, Esq; late of —, in the county of —, my well-beloved cousin-german, for whom I have had a sincere and affectionate love from my tender years, and whom I came under a most solemn promise and engagement to marry, with the consent and approbation of my honoured parents, and which promise and engagement I would have punctually fulfilled had I lived, and to the heirs of her body.

\* These papers and writings contain a variety of essays, chiefly on moral and philosophical subjects, which I have read with pleasure; and some of them may perhaps be published, as they are not unimportant.

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lawfully begotten, an annuity of fifty pounds Sterling left me, and my heirs and administrators for ever, by the last-will and testament of W—m T—s, Esq; my father's brother, payable out of his real estate; remainder to my dearly beloved sister Sophia, and my brothers and sisters according to their respective ages. And this I leave to my dearly beloved Miss Charlotte C—m, as a testimony of the love and affection I have long borne toward her, and the high sense I have of her piety, chastity, and virtue; and desire she will accept of this small legacy, in token of the pure and virtuous love she has long had for me as her destined husband, and out of regard to the memory of one, who, though unworthy of her love, yet, in his greatest madness, and most profligate rambles, could never forget her, and loved with an unblemished affection to the end of his days."——

After my friend had finished his letters and will, he addressed me as follows. "My dear Mr N—u, I bless the God of my life and of all my mercies, who has spared my life, notwithstanding all my horrid provocations, so long till I have had time to pay my last duty to those who have a just title to be informed of the concerns of my soul, and to settle my temporal affairs in a way very agreeable to my own inclinations. Though formerly I assumed the mask of an hypocrite to hide my detestable lewdness, that it might not reach the ears of my pious and revered parents, or bring upon me the epithet of a rake; yet I have not now concealed from my friends the obscenity and sensuality of my past life. I have plainly related the worst of myself, as a warning to my brothers and sisters not to split upon the fatal rock on which I suffered a miserable shipwreck. As I durst not conceal my vileness, neither was I

at liberty to bury the glorious displays of sovereign grace to the most notorious offender that perhaps ever lived. Blessed be the God of salvation, that he hath visited and redeemed me, and not suffered me to die in raving madness, and in all the distracting horrors of fearful despair, as I have read in the account of the lives of the two Spiras, who, I think, were less transgressors than me. Blessed be God I was from eternity registered among the elect, and written among the living in Jerusalem; that when I had destroyed myself, and was seemingly ruined for ever, beyond hope of relief, grace stepped in, and said, Deliver his soul from going down to the pit; for I have found a ransom; that the Spirit of the Lord breathed on my dry bones, and I was raised from the grave of spiritual death, in virtue of the same great power that raised the Lord Jesus from the dead; that the Spirit of life entered into me, and I rose up and praised the marvellous mercy and wonderful salvation of my adorable Redeemer; that he has been with me under my long and languishing illness, comforting me with the consolations of his Spirit which are not few, and making me lead rather a life in heaven, than one spent in a conflict with the devil, and the remainders of corruption in my own heart. I am amply recompensed for the six weeks of hell that I passed in horrible agonies of conscience, and fearful forebodings of the wrath to come. I live under the smiles of heaven; and the manifestations of the love and grace of my adorable Saviour continue to refresh my soul, and excite in me the most ardent desires to be with him in all the ecstatic raptures of everlasting bliss. I have done with the world, and all its enjoyments. My hope is in God, and his blessed word. I wait now in the joyful expectation of being released from

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mortality,



mortality, and of ascending to the Lord my God. I have the valley and shadow of death to pass through, and to cross the Jordan that separates the land above from this world of sin and misery; but God, my covenanted God, will be with me in the dark valley, and will waft me over the raging billows of the sea of death. I shall have the staff of faith in my hand, my sole dependence shall be on the immaculate righteousness of Messiah the Prince, and my landing shall be in the region where glory blooms in perpetual verdure, and happiness is ever fragrant.

*There on a green and flow'ry mount,  
My weary soul shall sit,  
And with transporting joys recount  
The labours of my feet.*

*No vain discourse shall fill my tongue,  
Nor trifles vex my ear;  
Infinite grace shall fill my song,  
And God rejoice to hear.*

*Eternal glories to the King  
That brought me safely through;  
My tongue shall never cease to sing,  
And endless praise renew.*

## C H A P. XI.

*Another letter written by Mr T——s. A prayer  
said by him on his death-bed, which the author  
overheard; with his affectionate address to him.*

NEXT morning after writing the letters inserted in the preceding chapter, my friend addressed me thus. “Dear Mr N——u, I perceive myself to be every day weaker, which indicates that the time of my departure is at hand. I am strongly  
impressed

impressed with the belief that I shall drop mortality in the morning of Sunday se'ennight [this was a Saturday], and observe the remainder of that sacred day in the court of the exalted Redeemer, who was dead, but is now alive, and liveth for evermore, and hath the keys of hell and of death. I must therefore work diligently while time continueth; and improve every day Providence allows me, for promoting my best interests, and those of others, to whom I have any prospect of being useful. I have wrote a letter to my next brother; and I think it will not be improper also to write one to my dear sister Sophia. This girl is about the same age with my amiable cousin Charlotte; she is possessed of every valuable accomplishment both of body and of mind; is of a sweet disposition, and makes a graceful appearance. She very much resembles me, and has always borne a very great affection to me. She is the confidant of her cousin Charlotte, and they are useful and affectionate companions to one another. I have good reason to think from what I observed myself, from what I learn from her own letters, and the accounts transmitted to me from Charlotte, that she has from her childhood known the holy scriptures, and that the faith which dwelt in her religious progenitors, also dwells in her. You will find a small bundle of her letters to me, with my answers, in my scrutoire, which you may read after my decease. From these you will form an idea of the good sense and piety of this dear girl. She has had several suitors among the gentlemen of our country, none of whom were despicable; but her cousin C——b T——s, Esq; now an eminent merchant in —, early gained her affections; and she will shortly be married to him, with the consent of her parents. The marriage has been post-

poned, in expectation of my return. As she is therefore on the eve of marriage with that worthy young gentleman, in whom I hope she will be very happy, I don't think it will be lost labour to suggest a few advices to her relative to the intended change of her condition." He accordingly wrote her the following letter.

To Miss T——s.

*My dear SISTER,*

**Y**Our name signifies wisdom. O may you be wise unto salvation. You ought never to think of this name without reflecting on the personal Wisdom of God, the Lord Jesus Christ, who lay in the bosom of the Father from eternity, was a member and privy to all the glorious transactions of the counsel of peace, consented to come into our world, assume human nature, fulfil all righteousness, and finish his obedience on the cross, thereby to procure eternal redemption for all whom he represented, as Second Adam, in the covenant of grace. This he did, and exhibited displays of the wisdom, love, and grace of God, that will be matter of praise and admiration to men and angels, in the house not made with hands, eternal in the heavens. O let Sophia begin to wonder at this surprising scene, as a prelude to her joining with the ransomed race in the song of the Lamb. If you don't wonder now, you will howl hereafter. But I hope you are espoused as a chaste virgin to Christ, and have learned to sing the songs of Zion in this strange land.

I have already, in several letters, all of which you will see, given a particular account of my debauched life for some years past, the merciful restraint laid upon my furious career to hell, and of my thorough conversion to God; so that it is unnecessary

unnecessary to say any thing further on these topics. I am now reduced very low, within eight or nine days of submitting to the inevitable stroke of death, scarce able to sit up in my bed, or hold a pen for a few minutes. Yet such is my love to my dear Sophia, that I cannot think of leaving this world, without giving you some advices proper for you on your intended marriage. Glad should I have been, if Providence had permitted, to have returned home, and have had my marriage with my lovely Charlotte solemnized on the same day with yours. But I am now to be married to the dust till the great resurrection-day, and must for ever bid an adieu to all created pleasures. Your time, I hope, is not yet come; and I wish you may live many years to be an ornament to a Christian profession in the station of a wife and a mother, as you have been in a single estate; and I heartily wish you all health and happiness, and the blessing of God to be with you, in your married state. I know your cousin is a gentleman of fine parts and learning, of a most agreeable disposition, strict honour, and, what is above all, well acquainted with religion. He has tenderly loved you for some years, and he has justly met with a return of affection. I would not advise you to postpone your marriage any time after my decease, but cheerfully take by the hand the dear youth who has long had your heart.

As, upon your marriage, you will leave your father's house, and go with your husband to the great city where he lives; I hope you will daily reflect on the conduct and œconomy you have seen observed in the family you leave, as a noble pattern to follow in your own. I know you always loved to go neat and clean. You must take the same care of your person in your married state, remembering that the charms of your person

son will soon fade ; and therefore you must be careful, by every honest means, to secure the affection of your husband. For this purpose I recommend to you a careful reading of Dr Swift's letter to a young lady on her marriage, from which you will receive some important instructions on this head. Your duty is to love your husband, and obey him in all things lawful. You engage to do so at your marriage ; and a sincere love and obedience to him ought to influence your whole conduct. Study his temper, and endeavour to please him in every thing. You become his property, and must reserve yourself entirely for him, without looking to any other man. Though you are to behave civilly and complaisantly to all, yet you are to love one man alone, without sharing your favours with others. Many women, even after marriage, are exposed to temptations from wicked men. And it becomes my Sophia to be on her guard. Perhaps your personal charms may attract some admirers in the city you are to live in. If any shall be so rude as to offend your ears with encomiums on your beauty, smutty innuendoes, or amorous proposals ; fly from them, and command them to get out of your house ; and if they persist, inform your husband, who will soon banish these locusts. Never keep company with men but in your husband's presence, nor be familiar with any. I remember to have heard your honoured mother, who was a very beautiful lady before marriage, and is yet a very lovely woman, though she has born so many children, tell, that, before her marriage, she was often attacked by a Noble Lord, who offered her 5000 l. for the last favour, and when all his importunities became ineffectual, even promised to marry her honourably ; yet she preferred your father, a country-gentleman, to all  
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the honours of an Earl's coronet. That Lord visited her once and again even after her marriage, and doubled his former sum to induce her to grant him one favour : but she ordered him to be gone, and never enter her house more. In this she acted as every virtuous lady ought to do, and as I hope her daughter will be enabled to do.

I hope my dear sister, after her marriage, will make due conscience of secret prayer morning and evening, and oftener, as she has opportunity ; and also at those seasons read a portion of the sacred scriptures, and some religious book ; that she will regularly attend family-worship, and cause all her servants do the same. Let nothing hinder you from even a single diet. As to a constant attendance on holy ordinances on the Lord's day, and sanctifying it in your family, just copy the example set by your worthy parents, and you will act a proper Christian part. I advise you against reading plays, novels, and romances, and frequenting the theatres ; entertainments, in my opinion, dishonourable to God, and inconsistent with Christian purity. Avoid too many female acquaintances, and have neither card-tables nor routs in your house. Keep not company late either in your own or others houses, as sitting up late, besides the loss of precious time, will hinder family-worship, and indispose you for secret duty. Neither visit nor admit visitants on the Lord's day.

If Providence shall bless you with children, be careful to educate them as your parents did you. When God gives you a child, he says, Educate this little one for me. The management of your family, and the education of your children, ought to ingross the most part of your time, except what is allotted to the public and private exercises of religion.

religion. And I dare say the pleasure attending it will be a very great motive to perseverance.

As God has blessed your husband with a good fortune, which he may greatly increase, be very charitable to the poor, especially those rich in faith, who shall be heirs of the kingdom of heaven. Contribute of your substance for all pious designs of promoting the honour of Christ, and advancing his kingdom in the world.

In short, for I am not able to enlarge, love God and Christ above all things; love and obey your husband, manage your family in the fear of God, cultivate the minds of your children, when Heaven gives you them, and instruct them in the fear of God. And in every thing regulate your conduct according to the will and prescriptions of the holy oracles. Still live mindful of death, considering this world as an inn, in which you are to lodge only for a short while, and then remove to the world of eternity. Live by faith in Christ; adorn the doctrine of God your Saviour in all things; and let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven.

I am now dying very fast, and longing to be with the Lord Jesus, in those mansions he hath prepared for his followers. Let us then, my dear sister, follow Christ, and we shall enter into the joy of our Lord. Let us build all our hope and confidence on the untainted righteousness of the almighty Saviour, renouncing all our good thoughts, speeches, and deeds, yea all our own righteousnesses as filthy rags. The righteous Lord loveth righteousness; and nothing is acceptable to him but the righteousness of the man who is his fellow; and no man will be accepted of him, but he that is clothed with the righteousness of the incarnate Redeemer. O sister, be covered

vered with this glorious robe as your wedding-garment; and Christ will grace your nuptials, and vouchsafe you his gracious presence in your married life. Let him be your spiritual husband, and he will be an husband to you for ever, and make your earthly husband a comfort to you. Still remember, that your Maker, whose name is the Lord of hosts, is your husband, a husband that will not die, as Mr T——s will do; a royal husband, who will adorn you with all the honours of grace here, and all the shining rays of glory hereafter, and place you on his radiant throne for ever; a husband that loved you with an everlasting love, that with loving-kindness hath drawn you, loves you now amidst all your instances of unfaithfulness and unkindness, and will love you to the end. Remember then, that the utmost purity and chastity is required of the bride, the Lamb's wife; even holiness in heart and life, and a walking in all the ordinances and commandments of the Lord blameless.

As my dear Charlotte will be greatly alarmed at the news of my death, and her delicate frame may be much shocked at the dismal tidings; I hope my beloved sister Sophia will open every spring of comfort she can think of, for dispelling her grief, and weaning her attention from an object that ought no longer to ingross her thoughts. As you are her bed-fellow, and have more intimacy with her than any body else, I recommend her to your care and sympathy, under the loss she must sustain of one who will remember her to God to his dying hour. I have wrote her, and recommended my valuable friend Mr N——u, as one every way worthy of her. I hope you will assist him, and persuade dear Charlotte to consult her real interest.

This is the last letter I am to write; and ere  
you



you receive it, I shall have put off mortality, I shall have obtained dominion over the king of terrors, and the sting of death ; I shall be wafted to heaven, that region of unfading pleasures and endless joys, and be exulting in the enjoyment of all the bliss which possesseth that verdant paradise of God, and sit under the shadow of the tree of life for ever.

To God and to the word of his grace, I recommend my dear sister, her destined husband, her honoured parents, her brothers and sisters, and her dearly beloved Charlotte C—m, and all her relations. Grace be with you. I am,

DEAR SISTER,

*Your affectionate dying brother,*

J. T—s.

After my dear friend had finished the above letter, he said, “ I am greatly fatigued with so much writing ; and think I shall write no more in this world. I have discharged my duty to all who are most nearly related to me ; and I have done with the world, and all its concerns. My time henceforth must be spent in meditation and prayer, with reading the word of God, which will now be my principal food, and the rejoicing of my heart. I lament that I am not better acquainted with that sacred volume, which is full of God and Christ, and is a rich mine which can never be exhausted by the most laborious digging. Lord, open my heart to understand the scriptures.

*Laden with guilt, and full of fears,  
I fly to thee, my Lord,  
And not a glimpse of hope appears,  
But in thy written word.*

*The*

*The volume of my Father's grace  
Does all my grief assuage :  
Here I behold my Saviour's face  
Almost in every page.*

*This is the field where hidden lies  
The pearl of price unknown ;  
That merchant is divinely wise,  
Who makes the pearl his own.*

*Here consecrated water flows,  
To quench my thirst of sin ;  
Here the fair tree of knowledge grows,  
Nor danger dwells therein.*

*This is the judge that ends the strife,  
Where wit and reason fail ;  
My guide to everlasting life,  
Through all this gloomy vale.*

*Oh ! may thy counsels, mighty God,  
My roving feet command ;  
Nor I forsake the happy road  
That leads to thy right hand.*

Having two days before received a letter from my steward in the country, I wrote an answer to it this afternoon, and carried it myself to the post-office, being glad to enjoy a little of the air, a benefit from which my close attendance on Mr T——s had for some time excluded me. I did not stay abroad above half an hour. When I returned, I listened at the room door, to see if any body had come in to him. He then began the following prayer, which I noted down, as he spake so as I could distinctly hear him.

“ O glorious and gracious Jehovah, thou art my God and Father, my Saviour and Redeemer. Vouchsafe me thy grace and Spirit, to comfort and support me amidst the pains and distresses of my body, and in the struggle I shall soon have

with death. Time is fast flying from me, and eternity posting towards me with a speedy pace. Thou art the sole arbiter of times and seasons; thou hast numbered my days; and when the hour which thou hast set to my life arrives, my soul must leave its present habitation, and remove into the world of eternity. When that day comes, as soon it will, may I die in the Lord; may thy angels convey my soul into Abraham's bosom; and may I be with my lovely Lord Jesus in Paradise, as he said unto the penitent thief in the agonies of his crucifixion. There is nothing in the world to court my stay, or invite my continuance here. The world lieth in wickedness, and at best is but a vain show, a valley of tears, a seat of miseries, a land of sorrows and disappointments. O, disengage my heart from its vanities, and attach it to the glory and felicity of the land of joy beyond the Jordan of death. There is no happiness to be found in this foreign land; but felicity dwells in Immanuel's land, fresh and blooming, unmixed with sorrow and pain, and not allayed by uneasiness or toil. O Lord, I long to be there, that I may be ravished with thy love, and satisfied with the light of thy countenance. But I have the deep river of death to pass through, and nature recoils at the unknown passage. But be thou with me in that tempestuous ocean, and let thy comforts delight my soul. May thy presence go with me, and thy promises support me; take me by the hand; and I shall, with joy, bid adieu to all earthly delights, and, with the utmost satisfaction, enter into the world of spirits; that I may be ever with the Lord, to behold his glory unveiled. I desire, O Lord my God, to wait in hope till my change comes. Till then, O my God, uphold me by thy grace; and as my outward man decays, let my inward man  
be

be proportionably renewed. Let me daily receive fresh supplies of thy grace, and new tokens of thy love. Strengthen my faith, revive my hope, increase humility and self-denial, give patience and submission amidst the distresses of a consuming carcase, and gradually prepare me for the heavenly mount Zion. Let thy word be a lamp unto my feet, and a light unto my path; may I love thy law, and may it be the subject of my meditation night and day. O make thy face to shine upon me, and deliver me from all my transgressions. Weaken the power of sin and Satan, of unbelief and corruption, within me, until I obtain a complete victory, through him that loved me. While I am in the body, enable me to glorify thy name, to keep thy commandments, and celebrate the praises of redeeming love and grace. As I have greatly dishonoured thee in the days of health, by engaging in the service of sin and Satan, and promoting the interest of the prince of darkness; O, let me now be a witness for God, and give zeal and courage to advance thy interest. Accept graciously, through Christ, what faint essays I have made for vindicating thy honour, and recommending thy good ways to the wicked and profane; and bless my endeavours for reclaiming my once debauched companions. O Lord, thou who hast convinced me of sin, and betrothed me unto thee in righteousness, convince these lewd and wicked young men of the evil and hazard of those flagitious ways in which they walk. O shoot the sharp arrows of conviction into their souls, and pierce them to the very quick. Pluck them as brands out of the burning, and magnify thy sovereign mercy in saving them from all their horrid trespasses. Quicken the dead, enlighten the blind, instruct the ignorant, cleanse the polluted, and render them every one wise unto salvation. I

leave them in thy hand, I commit them unto thee. Save and redeem them for thy name's sake. O most merciful Father, bless and guide my dear friend, whom I perverted unto impiety, and whom thou hast in great mercy recovered from the snare of the devil and his own lusts. O deal graciously with him, manifest the knowledge of thy name more and more to him, and enlighten his mind with the knowledge of Christ. May he live under the guidance of thy Spirit, growing in grace, and improving in acquaintance with thy blessed word and ways. Let him be built on the Rock of ages, have his dwelling under the shadow of thy wings, and receive the end of his faith, the salvation of his soul. Extend thy mercy also, O Lord, unto the other young man, upon whom thy word seems to have had some effect. O let him experience a saving work indeed upon his soul, pay homage to the grace and righteousness of the adorable Redeemer, and take delight in thy word which formerly he ridiculed. May he become a Christian indeed; and evidence his love to the Lord Jesus, by a faithful adherence to the faith of the gospel, and the testimony of Christ. Perfect what concerns him, and preserve him to thy glory.

“ O Lord my God, leave me not; withhold not the smiles of thy countenance, nor eclipse the light of thy blessed face; for thou knowest that I cannot live without thee. Rebuke the enmity, pride, and unbelief of my heart, and make me to long for thy salvation. May I, like the righteous, hold on in my way, and, with the man of clean hands, wax stronger and stronger. May my light be like that of the just, which shineth more and more unto the perfect day. O Lord, hasten thy glorious appearances for extending thy kingdom and interest in the world; enlarge

enlarge thy dominions, and increase the number of thy subjects; gather the dispersed of Israel into one, and enlarge Japheth, that he may dwell in the tents of Shem. May Jerusalem be a quiet habitation, a tabernacle that shall not be taken down; let not one of the stakes thereof be removed, nor any of the cords thereof broken: but may the glorious Lord be unto her a place of broad rivers and streams; wherein shall go no galley with oars, nor gallant ship pass thereby. May the Lord be her Judge, her Lawgiver, her King, and save her. Hasten the accomplishment of the promises concerning the glory of the latter day, when the Jews, with the fulness of the Gentiles, shall be converted to the Lord Christ, and his gospel shall be preached with success in all nations. O gracious God, be merciful to Britain and Ireland; and pour out thy Spirit for reforming the King and the subjects. O that the light of gospel-truth may reach the throne of Britain, and that our King may be induced, with all the Royal family, to pay obedience to that great King by whom kings reign, and princes decree judgment. O that he were persuaded to believe the gospel, and be a pattern of holiness to all his subjects. Lord, call him and all his progeny effectually by thy grace. Check the Atheism, Deism, error, and profaneness of the age; and bless the gospel every where for the conversion of sinners, and the establishment of thy people. Awaken the inhabitants of this sinful city unto righteousness; put a stop to the dreadful progress of vice and debauchery, levity and wantonness; and stir up the people to turn from their wickedness, lest thou be provoked to make the city a desolation, a curse, and a hissing. Bless the young and rising generation, and raise up a seed to serve thee better than their fathers have done;

and transmit gospel-truth to the latest ages. Interpose for the glory of thy name, and let the cause of truth and righteousness prevail, to the terror of impiety, and the joy of all who fear the name of the Lord. O God, hear my prayer, and give ear unto the voice of my supplications. Let the words of my mouth, and the meditations of my heart, be acceptable unto thee, O my God and Redeemer, through Jesus Christ, my only Saviour. Amen !”

The foregoing is the only secret prayer made by my friend of any length that I heard with an audible voice. And I hope it will not be thought improper that I have committed it to writing ; as it will shew how he spent his time after his confinement, when no eye saw him ; how ardently he desired the salvation of his lewd companions, how much he had at heart the enlargement of the Redeemer's kingdom, the salvation of souls, the reformation of the city in which he had lived near six years, and the prevalence of the cause of God and truth. And the writer of these Memoirs cannot but express his thankfulness unto the Lord, who excited his servant to put up so many prayers to the throne of grace on his behalf, and to express so warm and tender a regard to his salvation. Blessed be the Lord for all his benefits to me.

After my friend had ended prayer, I entered the room ; when he addressed me as follows.

“ Dear Mr N——u, I longed for your return, though I cannot say you have staid long. After meditating a while on some texts of scripture, I was led to the sweet exercise of prayer, which has refreshed my spirits, as it always does. And I hope prayer shall be soon turned into endless praises. Mean time reflection on our former course of life, fills me with shame and blushing.  
God

God and the soul, time and health, were then sacrificed to our swinish lusts, and our happiness was reckoned complete, if we got the desires of the flesh and of the mind gratified, as if this had been the intention of the almighty Creator in making man, and man's felicity consisted in the fruition of sensual pleasures and carnal delights. We have the greatest reason to blush, and be filled with confusion, when we reflect, that so very lately we were the slaves of sin and Satan, led captive by them at their pleasure, living in a state of woful unconcern about our souls, our better part, which shall exist through eternity in immortal vigour, while the body shall rot in the grave, and be the repast of worms. This abominable course of life, this horrid perversion of the design of our creation, ought never to be forgotten; but should be remembered as matter of deep humility and self-abasement, and inspire us with gratitude to the God of all grace and mercy, for rescuing us from such miserable bondage, placing us in his favour, instating us in the inheritance of grace here, and giving us the faith and hope of being with the Lord, and exciting a desire and longing in us to be in the kingdom of glory hereafter.

“ I persuade myself you are recovered from sin, and that the arm of the Lord hath been revealed to you; and I hope you will persevere in a course of sincere religion and holiness, till you be called to remove to the palace of the King eternal. But I must warn you to be on your guard against the snares of the devil, and the blandishments of the world. Be sober, and watch unto prayer; arming yourself with the whole armour of God, that you may overcome all the foes that attack you. For this purpose, put on the breast-plate of faith and love, and for an helmet the hope of salvation.



salvation. Never sit down secure, as if you were in no danger; nor indulge sloth and negligence. Devote much of your time to prayer, meditation, reading, and Christian conference; and, as you cannot always be employed in these godly exercises, manage your temporal affairs with a view to the divine glory, and for promoting your spiritual interests. Begin the work of every day with prayer for divine conduct. Let God have your first thoughts in the morning, and let not a croud of vain or sinful cogitations rush into your mind, when you awake from downy slumbers. Put your heart into God's hand early, and he will keep it through the day. Beware of mingling with the wicked, lest you be defiled. Live abstract from every evil thing. Amidst the vanities of life, and the delights of sense, which with restless importunity will court your affections, pray for grace to resist all sinful allurements, and impress strongly on your mind the certainty of death. Ever bear in mind, that you must die, and appear before the Lord in judgment. This will be a check to carnal gratifications and mental vanities. It will curb the motions of lust, and repress your corrupt bias to sensual pleasures. The thoughts of death will hide pride from your eyes, and restrain self-conceit, and every idol that would usurp the sovereignty of your heart. You know not how soon the frail thread of your life may be cut asunder, or how soon you may come to pine on a sick-bed, as I have done for some months. Therefore be active and diligent in the prosecution of your Christian calling. Let matters be right between God and your soul; and have your heart purged from an evil conscience, by the sprinkling of the blood of Jesus. Live by faith upon the Son of God, and look for grace to enable you to persevere to the last in the ways  
of

of the Lord. Gird up the loins of your mind ; be sober, and hope to the end, for the grace that is to be brought to you at the revelation of Jesus Christ ; as an obedient child, not fashioning yourself according to the former lusts in your ignorance ; but as he who hath called you is holy, so be you holy in all manner of conversation. Amen."

C H A P. XII.

*Mr T—s is seized with a violent cough. The author is assisted in attending him by another gentleman. He is visited once and again by all his companions. Foretells the time of his death. An account of his speeches and behaviour, before and at his triumphant death, which happens at the time he had predicted.*

**A**FTER a short pause, in which he coughed a good deal, my friend added, " I have spoken to you at some length just now, as I know I will not be able to speak much hereafter. A cough has seized me ; which I consider as the harbinger of death : but I will live till the morning of the next Lord's day after to-morrow ; and on that blessed day be carried, by the attending angels, to the bosom of my glorious Redeemer, to spend an eternal Sabbath in his presence, and enter into that rest which remains for the people of God. Mean time I have sorer conflicts in my body to manage than I have hitherto had. O Lord, enable me to submit to thy will with a cheerful mind, remembering how willingly my Saviour submitted to the wrath of God, and the cursed death of the tree, that he might save me from everlasting wrath. Lord, support and refresh me with the consolations of thy Holy Spirit, amidst all my pains, and the rentings of my head  
—and

and bowels with this forerunner of death. O my God, extend thy compassions to me, and enable me to bless thee, that it is the only hell I shall have; and that all these momentary sufferings shall be succeeded with an eternal weight of glory."

My dear friend, after pronouncing these words, fell into a violent fit of coughing, so that I thought he would have died; for he lay sometime insensible, with his eyes distorted. While he was in this situation, the young gentleman referred to in his prayer above inserted, came in very opportunely. Soon after recovering from his fit a little, Mr M—— (that was the gentleman's name) asked him if he should call a physician. But Mr T—— having answered, By no means; Mr M—— said, I will step out for a medicine which I know is useful in such a case. He did so, and gave him a little of it; which brought him entirely out of the fit, and assuaged the violence of the cough. He then said, "Mr M——, I am obliged to you for the seasonable relief administered to me, which the great Physician hath blessed. O dear Sir, apply to him for the cure of all your spiritual diseases. No distemper can baffle his skill, no disease is too hard for him. His name is, I am the Lord that healeth thee. Say to him in faith, Thou art the Lord that healeth me. Sin is the disease of the soul, and grace its cure. Apply to him for it, and all thy diseases shall be healed."

Having after this had several sharp returns of the cough, and it being near ten at night, Mr M—— said to my friend, "Dear Mr T——, as I perceive you are growing worse, and probably may be carried off in one of these fits of coughing, I think it will be necessary that some other body besides Mr N——u wait upon you by night and day. Mr N——u cannot do it every night: therefore, Sir, if you please, I will come and wait

wait on you along with him continually till your change comes. We will both attend you by day, and wait on you alternately by night. I owe you this service, because you have been, I hope, a spiritual father unto me, and the blessed instrument of converting me to the faith of Christ." Mr T——s replied, " My dear Sir, I cheerfully accept the offer of your service, and the Lord reward you for this labour of love to a poor dying mortal."

Mr M—— went out to bring some necessaries; and soon returned, bringing with him a soporific draught, which he desired my friend to take, assuring him it would procure him a good night's rest. He did so, and slept calmly till six next morning. When he was asleep, I read my friend's prayer to Mr M——, and some of his private speeches to me; at which he expressed great satisfaction, saying, " I hope I have seen the evil of my ways, my lost estate by nature, the suitableness and all-sufficiency of Christ as a Saviour, and my warrant to receive him as such; and that he hath taken hold of me, and called me by his grace; so that I have fled for refuge to lay hold on the hope set before me." We then agreed to attend Mr T——s continually by day; Mr M——m to sit up with him from ten at night till four in the morning, and I then to relieve him; and that, if necessary, we should take a short sleep in the day-time.

About six my friend awaked, greatly refreshed with sleep; but soon fell into fits of coughing; In a lucid interval he said, " This is the day on which the Lord Jesus Christ very early rose from the dead, having triumphed over sin, Satan, hell, and the grave; a day of triumph to all the redeemed from among men, and which will be observed as a day of sacred rest by all who have obtained

and I, if the Lord will be graciously pleased to grant a respite from this distressing cough, will pray to the God of salvation." Accordingly we sung the following hymn.

*Lord, we confess our num'rous faults,  
How great our guilt has been?  
Foolish and vain were all our thoughts,  
And all our lives were sin.*

*But, O my soul, for ever praise,  
For ever love his name,  
Who turns thy feet from dang'rous ways  
Of folly, sin, and shame*

*'Tis not by works of righteousness  
Which our own hands have done;  
But we are sav'd by sov'reign grace,  
Abounding through his Son.*

*'Tis from the mercy of our God  
That all our hopes begin;*

*'Tis by the water and the blood,  
Our souls are wash'd from sin.*

*'Tis through the purchase of his death  
Who hung upon the tree,  
The Spirit is sent down to breathe  
On such dry bones as we.*

*Rais'd from the dead, we live anew;  
And justify'd by grace,*

*We shall appear in glory too,  
And see our Father's face.*

I then read the chapter directed to; and my friend said the following prayer, which I took down in short-hand.

"O glorious and eternal JEHOVAH, we desire to glorify and adore thy exalted name; to draw near to thy Majesty with high and elevated thoughts

thoughts of thy infinite perfections and excellencies, and low thoughts of our own meanness and unworthiness. We presume to take thy sacred name in our polluted lips, praying that thou mayst send a live coal from thine altar, to touch our lips, and our iniquity shall be taken away. Let us approach thee under the covert of the Redeemer's blood, in which thou hast smelt a sweet savour, and the savour of which perfumeth the throne of thy glory, and excites the songs of elect angels and glorified men. We desire, O Lord, to confess our hainous sins and transgressions, and to trace up all to our birth-sin, our original guilt and pollution derived to us from the first Adam, who became a spring of defilement and misery to all his posterity; and from which only we can be saved by the obedience and death of the Second Adam, who is the Lord from heaven. We desire in particular to confess the errors of our youth and riper years, the shameful indulgence we have given to the lusts of the flesh and of the mind, in an unrestrained course of ebriety, wantonness, and debauchery, by which we debased ourselves below the brute creation; our neglect and contempt of religion, and the glorious gospel of the grace of God; our continued unbelief, in rejecting Christ, and the great salvation; our profanation of thy holy name and day; and all those abominations in which we wallowed for a series of years, and which might have justly provoked thy offended and insulted Majesty, to cut us off in thy wrath, and set us up as eternal monuments of thy incensed justice. We praise and adore thy infinite name for the covenant of grace made with the Second Adam from eternity; for the contrivance of that glorious transaction, the foundation of all our faith and hope; for the revelation of thy saving purposes

purposes towards mankind sinners ; for the manifestation of Christ in the flesh, his tabernacling among men, his obedience and satisfaction completed on the cross, his glorious resurrection from the grave, his triumphant ascension to sit on the throne of God, and his all-powerful intercession. We magnify thee, O Lord, for the gospel of thy grace, and all the glorious displays of thy amazing wisdom, love, and grace, in the contrivance, application, and completion of salvation through Christ. We desire to wonder and be astonished at the marvellous exhibitions of redeeming love and grace, and to cry out, Without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. O Lord, acquaint us savingly with this mystery, which in other ages was not made known unto the sons of men, but is now revealed to us by the gospel ; in which the unsearchable riches of Christ are exposed as the treasure for enriching the impoverished heirs of hell. Counsel us to buy of thee gold tried in the fire, that we may be rich ; white raiment, that we may be clothed, and that the shame of our nakedness do not appear ; and anoint our eyes with eye-salve, that we may see. Lord, cleanse us from all our iniquities, filthiness, and impurity ; sprinkle us with the water of the Spirit. Wash our guilty and polluted souls in the purifying blood of Jesus, which cleanseth from all sin. Deliver us from the power of enmity against the free grace of God, and of unbelief in despising the gracious overtures of thy mercy to us. Reconcile our hearts to the obedience of Christ, and powerfully persuade us to embrace him for wisdom, righteousness, sanctification, and redemption. Give us to see thee reconciled to us in the Beloved, and stretching forth

forth thy saving hand to receive and redeem our souls. O that we could say in the assurance of faith, Behold, we come unto thee, for thou art the Lord our God. Betroth us unto thee for ever, yea, betroth us unto thee in righteousness, and in judgment, and in loving-kindness, and in mercies. Bring us within the bond of thy covenant, and unite us to Christ, who is given to be a covenant of the people. Let us experience the efficacy of thy grace, and the powerful operations of thy Spirit, in conversion, sanctification, and preparation for thy coming. Let us be justified by the blood and righteousness of the immaculate Redeemer. On this foundation, O Lord, do we desire to build our hopes, on this rock to rest our wearied souls. This shall be our anchor, this our mooring-place, amidst all the storms of wrath, all the terrors of death, and the awful solemnity of the judgment-day. The spotless righteousness of Christ shall be our only plea for thy favour, our passport for heaven and glory, and the subject-matter of our eternal song. We desire to exult in the freedom of thy grace, and boast in the mercy of an incarnate God. We triumph in thy love, and rejoice in hope of the glory of God. Let thy love be shed abroad in our hearts by the Holy Spirit; and let us be ravished with the rich manifestations thereof to our souls. Kindle a fire of love in us to the lovely Jesus, and blow it up into a high and towering flame. O the love of God in Christ! let us swim in this river, and feast on the sweetness of these waters of life, through the endless ages of eternity. Lord, give us hearts to praise thee for thy love and grace, to bask our souls in the transporting rays thereof, and long to be in the eternal and uninterrupted possession of the love of Christ, which passeth knowledge, and whose breadth, length, height, and depth cannot



not be fathomed by the clearest and most enlightened intellects of angels, or spirits of just men made perfect. O to be swallowed up in this love of God our Saviour, and to feed on his love-dainties for ever ! O that we knew where we might find God, that we might come even to his seat, and see him face to face ! He is seated on a throne of grace, whose glorious basis is justice satisfied and judgment executed on the Surety, who, as God's righteous servant, justifieth many ; whose canopy displays the glory of mercy and justice, those seemingly discordant attributes of divinity, happily reconciled in the death of the adorable Mediator ; whose pillars are truth and faithfulness ; and the middle seat thereof love itself, and paved with love for the black and deformed prodigals of mankind, who, by grace, become king's daughters, all glorious within, and have their raiment of wrought gold. O Lord, be thou our God, and our guide even unto death ; and we need desire no more. Extend thy mercy to my two dear friends and companions. Thou wilt soon call me to thy kingdom ; but they must for a while live in this world, to fight with devils, wicked men, and the corruptions of their own hearts. Lord, enable them to strive lawfully, and fight courageously, under the banner of the glorious Captain of salvation, that in thy time they may be crowned. Give them fresh supplies of thy grace every day ; and as their day is, so let their strength be. Grant them, according to the riches of thy glory, to be strengthened with might in the inner man ; that Christ may dwell in their hearts by faith ; that they may be rooted and grounded in love, and may be filled with the fulness of God. O my gracious God, preserve them from temptations to sin and folly, to apostasy and backsliding. Keep them as the apple

ple of thine eye; and rejoyce over them to do them good. Requite their labour of love to me, the meanest of thy servants, and the chief of sinners.

“ O Lord, extend thy mercy to all men, and gather thy elect from all countries. Let the gathering of the people be unto Shiloh; even unto him who is the mighty Ruler; that sprung from Bethlehem Ephratah, a little city among the thousands of Israel, and whose goings forth were of old, from the days of eternity. Enlighten the dark places of the earth, that are full of the habitations of cruelty; do thou enlighten them, O God, who workest salvation in the midst of the earth. Let the light of thy gospel shine through all the earth, and extend thy kingdom to the uttermost parts of the habitable globe. Let the descendants of Abraham the friend of God, and of Jacob who as a prince prevailed with God, be induced to acknowledge Jesus of Nazareth, the Messiah promised to their fathers. Destroy Mahomet and Antichrist, and all the supporters and abettors of delusion and idolatry. Dwell in all the reformed churches; purge them from all errors, heresies, and corruptions; make them fair as the moon, clear as the sun, and terrible as an army with banners. O Lord, remember the British isles with thy salvation, and maintain the gospel in them till time shall be no more. Bless the preaching of the gospel for the conversion of sinners, and the edification of every one that believeth in Jesus. Be present in all the worshipping assemblies of thy people this day, and bless them with an outpouring of thy Spirit. Let the shout of the King of Zion be heard among them. Make all places where thy name is recorded a blessing, and pour down a shower of blessings on every dwelling-place of mount Zion. O  
Physician

Physician of soul and body, visit in great mercy every son and daughter under thy afflicting hand; make their bed in their sickness, refine them in the furnace, that they may come forth as pure gold. Prepare for the awful change those destined to death, and me among the rest, that we may die in the Lord, and not spend an endless duration in weeping, lamentation, and wo. Be gracious to all our dear friends and connections, bestow thy best blessings upon them, support them under all trials and troubles, and crown them with loving-kindness and tender mercies. O Lord, we recommend ourselves unto thee, a gracious God, reconciled in Christ. Enable us to set thee always before us, and to sanctify a Sabbath unto thee, till we be removed to thy heavenly rest. Lord, hear, be gracious, and incline thine ear to our petitions, for the sake of the Son of thy love, whom thou hearest always. Amen!"

Our worthy friend was not troubled with the cough during the whole time of this prayer; and though he spoke with a lower voice than usual, except during that part of it relating to the love of God, we heard him very distinctly, and were greatly refreshed with the pleasant duty. After he had done, his cough returned with double fury; but abated a little on taking some of Mr M——'s medicine; when he said, "O my friends, strive to enter in by the strait gate, and walk in the narrow way which leadeth unto life. If the righteous scarcely be saved, where shall the sinner and the ungodly appear? Nevertheless, be assured, that if ye seek the Lord with your whole heart, ye shall find him. As ye have fairly embarked in the cause of Christianity, persevere in your course, and the God of peace be with you. Amen!" The young gentleman then went out

to dress for the church, and my friend applied himself to meditation and prayer, amidst the severe fits of his fatal cough.

About one o'clock that day, my valuable friend said, "I die, but God will surely visit you and Mr M——. You both will live to see more of the vanity, sin, and folly of the world, than I have done; and you will, I hope, live to be witnesses for God and his cause against all that deluge of error and abominations which has overspread the land. I think, were I to enter upon the stage of the world again, I should not be a silent and unconcerned, though I hope not an imprudent spectator of and witness against the vices of mankind. I would not only be grieved on beholding transgressors, but I would prudently testify against their wicked practices. I mention this to you, my dear friend, to excite you to a holy detestation against sin and wickedness, and to stir you up to check and reprove it. In this regulate your conduct according to the rules of God's word, without casting your pearls before swine. Employ yourself in teaching the ignorant, reclaiming the profane, advising the foolish, and comforting the mourners in Zion. Let the consideration of what God has done for you, in rescuing you from the bondage of sin and death, and bringing you into the glorious liberty of the sons of God, engage you to contribute your utmost endeavours for the propagation of your Lord's kingdom, and promoting the best interests of his subjects. Grace be with you; for this attendant of death will give me no rest till I encounter with the king of terrors."

About four afternoon, Mr M——m returned to us; and informed us he had heard an excellent lecture on the two first verses of Rom. v. which I had read in the morning; a no less excellent

cellent sermon on Eph. ii. 8. *By grace are ye saved*; and another evangelical discourse on Rom. viii. 33. *It is God that justifieth*. Of all which he gave us a very distinct account. On which my dear friend said, " Dear Gentlemen, I bless God, that such sermons are preached; as these only are the discourses that will be blessed for converting sinners unto God. The great and distinguishing doctrines of Christianity, relating to the grace of God in effectual calling, and the free justification of sinners by faith in imputed righteousness, are the ornament of Christianity, and adapted to the ruined state of mankind. Every sensible and awakened sinner will bless God for such doctrines, and the sermons that exhibit them. All other methods of preaching are useless to the world. Men may preach morality as long as they please, and press it with all the arguments that the best system of ethics can invent; yet such doctrine will never convert one soul to Christ, nor promote the interests of morality. Men must be Christians, ere they be holy; the tree must be good, ere it bring forth good fruit; the fountain must be pure, ere it send forth clean streams. The apostles of Christ made him the subject of their preaching, and by preaching Christ alone they converted the nations. The philosophy of Socrates, Plato, Cicero, and the other philosophers of Greece and Rome, was ineffectual to save either them or their hearers; and what are all our modern moral harangues, but imitations of the lectures of those sages of antiquity, and not so good neither? God has appointed the gospel to be preached to every creature; and that alone he will bless. Holiness will never prevail among men, until they be acquainted with the grace of God. Faith worketh by love: and the grace of God, that bringeth salvation, teacheth us, that denying ungodliness

ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. My dear brethren, countenance only the ministrations of those who preach Christ, and him crucified. All others are false teachers, wolves in sheep's cloathing, unworthy of your notice."

In the evening, Mr T——s proposed that we should perform social devotion evening and morning, and that Mr M—— and I should pray alternately, as he was not able to speak at any length. This Mr M—— was, after much entreaty, prevailed on to do : and indeed he had no reason to be ashamed of his gifts, as both Mr T——s and I were greatly refreshed with his performances ; and my dear friend daily blessed God for the company and conversation of this pious youth, who, I hope, will continue to the end of his days to adorn the doctrine of God his Saviour in all things.

After this our pious friend grew worse and worse, and had repeated very severe returns of a violent cough ; in the intervals of which he could only utter a few secret ejaculations to heaven, and speak a few pious sentiments to us. So that I can relate little more of him, than to assure the reader that he continued in fellowship with God to the moment of his death, which happened exactly at the time he had foretold.

The Wednesday afternoon before he died, most of the young gentlemen who had been his former intimate companions, hearing how bad he was, came to visit him ; and were not a little surprised at the progress of his distemper. Mr M—— and I, at his own desire, held him up in bed, with some difficulty, when he spoke to them for a few minutes, in substance as follows.

" Gentlemen, I am obliged to you for this visit ; which is the last I can receive. I am much  
worse

worse than when you saw me last, and in less than four days I shall be in the land of glory. I wish you had visited me oftener, when I was able to speak to you. I have the same desire to promote your everlasting interests that ever I had; but am not able now to speak to you to any great length. Recall, Gentlemen, to your remembrance what I said before. I have only to add, that I, with my last breath, exhort and obtest you to seek the Lord, to be reconciled to God through Christ, to acquire an interest in his grace and righteousness; to kiss the Son of God, lest he be angry, and ye perish from the way. The Lord Jesus is now making a fresh offer of himself and all his salvation to you, saying, Behold me, behold me; Look unto me, and be ye saved, for I am God, and there is none else. O then, my dear friends, come to this blessed One that calleth you. Receive and embrace him for all saving purposes. The Master of heaven is come, and calleth you, the worst of sinners. Ye mockers of God, ye drunkards, ye swearers, ye profane and unclean persons, come to the Lord Jesus, the almighty Redeemer, and he will save you. His hand is not shortened, that it cannot save, neither is his ear heavy that it cannot hear. He died for sinners, it is his office to save them, and it is his delight to confer his mercy on the miserable. Misery is, if I may so speak, food and drink to mercy. Turn then to a merciful Redeemer with the whole heart; and he will make you heartily welcome. Linger not, fly for your life, for there is no safety but under the shadow of the righteousness of Christ. The Lord determine you all to accept of the call, and make you what you should be, even believers in Christ. But I am able to proceed no further. Grace and peace be with you. Amen!"

He was then seized with a violent fit of coughing,

ing, in which he continued some time. After a little recovery, one of the gentlemen addressed him as follows.

“ Sir, we are sorry to see you so very ill. We would all have earnestly desired that you had lived longer, that we might have profited by your very instructive conversation. But we rejoice that you are dying in the Lord ; and I, in the name of my companions, do return you hearty thanks for the good advices and wholesome instructions you have given us, which, I assure you, we have taken in good part, and pray they may not be lost upon us. I am authorised to inform you, that we have more favourable thoughts of religion than formerly, and believe the Bible to be the word of God, the unerring rule of faith and practice; that we have entirely laid aside all communications with women, and frequent no taverns; that we have held several meetings to converse upon religion, in which we discover new beauties every day; that we have entirely dropt swearing and profanation of the Sabbath, and regularly go to church on that sacred day; and hope we shall improve in knowledge and religion. These things I thought proper to intimate to you, as it will afford matter of joy to you in a dying hour, that the Lord hath honoured you to be instrumental in reclaiming us from the error of our way; and hope we shall each of us live to honour that God whom we had most hainously dishonoured, and profess that only true religion which we had contemned.”

Upon this Mr T—— desired to sit up in his bed a little; which having done, he said, “ Sir, I rejoice at the good news you inform me of, and bless my great and gracious God, who has blessed any thing I delivered to you, for the good of your soul, and that of your companions. My heart’s



desire and prayer to God for you; is; that you may be saved. I recommend to you a diligent reading of the word of God, to spend much of your time in prayer and meditation, and closely to attend the dispensation of gospel-ordinances where administered in purity. Cultivate acquaintance with God, and daily seek his blessed face; and he will be with you for ever."

On this all the gentlemen rose up, and, severally taking him by the hand, wished him victory over death and the grave, and a joyful entrance into the kingdom of glory. And then he said, "Dear Gentlemen, God be with you, bless you, preserve you from all evil, and make you monuments of his everlasting mercy and love through Christ. Farewell, Gentlemen, till we meet in glory. To God, and to the word of his grace, I commit you. Amen!" On which they all departed. Mr M—— told us, that the account the gentleman had given was literally true, and that they had begun to study reformation and sobriety in earnest. "Blessed be the God of all grace," replied Mr T——, "for causing his mercy to abound to so many profligate sinners. O magnify the Lord with me, and let us exalt his name together, for this glorious revelation of his grace to seven persons, who were slaves of the devil and of beastly lust. Lord cherish the good work thou hast begun, animate their faith, quicken their love, increase their hope, and make them grow daily in humility and self-denial. O Lord, shine upon them with the light of thy countenance, and uphold their goings, that their foot-steps may not slide. Be thou their guide even unto death. Rescue other sinners from the like bondage, and multiply the fearers of thy name. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the greatness of his power,

power, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen !”

From this night till the Saturday morning before he died, the cough was very severe, and he had a variety of fits ; so that he was able to speak very little. He spent the intervals of his trouble mostly in secret prayer, and continued to enjoy the smiles of heaven to the very last. The few things he spoke with a voice so as to be understood, shall very briefly be laid before the reader.

Looking toward the fire, he said, “ O how agreeable is the fire to one shivering with cold ! O, much more agreeable is a fire of love to the Lord Jesus, kindled in a cold and frozen heart. My heart was once void of the love of God, and then I loved sin and vanity ; but now the love of Christ is shed abroad in it by the Holy Spirit, and I cannot but love him above all things. If he should say to me as he did to Peter, Lovest thou me ? I would return the same answer, Lord, thou who knowest all things, knowest that I love thee.”

Another time looking on the fire, he said, “ O how dreadful a torment is it to be burnt in the fire ! but much more dreadful must it be to be burnt with the wrath of God, in the fire that burneth for ever, and can never be quenched. Blessed be God, that I am delivered from the wrath to come by the Lord Jesus, who suffered the wrath of God and the pains of hell for me. O Chief among ten thousands, I love thee for this glorious instance of thy love to one of the worst of men. O love me to the end, and increase my love to thee.”

Looking on the rays of the sun shining into the room, he said, “ If the shining of the natural sun be so pleasant to every creature, O how delightful

delightful must the rising of the Sun of righteousness be to a poor sin-sick soul with healing in his wings ! O how joyful must the light of divine grace be to a poor blind and darkened sinner ! And O how comfortable must the revelation of the perfect righteousness of the adorable Redeemer be to one that sees all his own righteousness to be as filthy rags ! Bless the Lord, O my soul, that he hath made the light of grace to shine into thy heart ; that he hath healed all thy soul-illnesses, and brought his righteousness near to thee, and enabled thee to take hold of it as thy title and passport to eternal life. The Lord will be my everlasting light, and God will be my glory. The days of mourning will soon be ended, and I shall bid an adieu to all troubles. My Redeemer liveth, and I shall see him in heaven for ever."

After a racking fit of the cough, he said, " Blessed be the most high God, that I am not in an unrenewed state, and made to suffer a hell here, and filled with the dreadful forebodings of one more intolerable in the world to come. How miserable is the case of unpardoned sinners on their deathbed, who die without Christ, and leap from the hell of severe pains of body and agonies of mind into the fire of divine wrath and indignation ! As for me, God is become my God and portion for ever ; Christ is my Saviour, and ravishes my heart with the displays of his love ; and the Spirit is my comforter, and seals me to the day of redemption. I long to be in the arms of uncreated love, and drink at the spring-head of eternal life, in that city that has no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."

Another time he said, " O my dear companions, continue to seek the Lord ; for he never  
bade

bade any of the seed of Jacob seek his face in vain. Seek ye the Lord; for they that seek him early, shall find him. I dare say, ye are now heartily sorry, as I am, that ye did not begin to seek him as soon as reason began to display itself in you; and that ye are now mourning for the loss of so much time spent in vanity, folly, and impiety. Therefore redeem the time, and improve it for the great purposes of promoting the divine glory, and securing your most essential interests, the salvation of your souls. Be diligent to make your calling and election sure. Work out your salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure. Proceed in your Christian course and warfare, till ye be crowned with victory, through him that loved you. Go on in the strength of the Lord God, and make mention of his righteousness, even of his only; that righteousness which God hath devised, appointed, and approved; that righteousness, which will now be the joy of your hearts, the stay of your life, and under the shadow of which you will appear before the throne of Jesus Christ, and in virtue of which you will be acquitted in judgment, and on the foundation of which your everlasting blessedness will depend. O blessed be God for *the Lord our righteousness*, that glorious name which is the refuge of unrighteous sinners!"

In a morning he said, "I long to depart, and to be with Christ; that I may be free from pain and misery, from sin and sorrow. I am tired with this world; it is grown quite insipid to me. I see the promised land, and long to be in possession of my heavenly inheritance. There I shall see the living God, and behold the incarnate and triumphant Redeemer,

*And in his favour find immortal light.  
 Ye hours and days, cut short your tedious flight;  
 Ye months and years, (if any such could be  
 Alotted in this barren world for me),  
 With hasty revolution roll along;  
 I languish with impatience to be gone.*

“ There is no place but heaven for me; and I long to be there. Mend thy pace, old lazy Time, and shake thy heavy sand; make shorter circles, ye rolling planets; when will your destined courses be fulfilled? Thou restless sun, how long wilt thou travel the celestial road? when will thy starry walk be finished? when will the commissioned Angel arrest thee in thy progress, and, lifting up his hand, swear by the unutterable name, That time shall be no more? O happy period! my impatient soul springs forward to salute thee, and leaves the lagging days behind. Make haste, my Beloved, and be like a roe or a young hart on the spicy mountains.”

To the young gentleman who had addressed him on Wednesday evening, in name of his companions, and had come to inquire for him, he said, “ O dear Sir, what you spoke formerly, refreshed my soul, and I blessed God for the joyful news. O, cherish convictions, and the motions of the Holy Spirit, and cry incessantly for discoveries of grace and mercy to your soul. Make sure work of religion, and see that you build on the Rock of ages. Having begun in the Spirit, see that you end not in the flesh. If any man draw back, says the Lord, my soul shall have no pleasure in him. Be not of them that draw back unto perdition; but of them that believe, to the saving of the soul. May he who sprinkleth many nations, sprinkle clean water upon you, and make you clean; and from all your filthiness and idols may

may he cleanse you. O, wash in the fountain of the glorious Redeemer's blood, and you shall be purged from all guilt and sin. Remember what I have said, and the Lord give you understanding in all things. Fight the good fight of faith, lay hold on eternal life. Look diligently, lest you fail of the grace of God, and there be in you an evil heart of unbelief, departing from the living God. Live by faith on the Son of God, and with full purpose of heart cleave to the Lord. Grace be with you."

To another of these gentlemen, who had come to see him, he said, "O watch and pray, that you enter not into temptation. Have you begun to reform; do you now abstain from drinking to excess, or wallowing in the embraces of vile strumpets; do you now fear an oath; and do you now sanctify the Lord's day, and tread in the courts of God? I rejoice at it. The Lord grant you perseverance. May he reveal his Son in you, and cause you indeed to believe in his name. May the God of our Lord Jesus Christ, the Father of glory, give unto you the Spirit of wisdom and revelation in the knowledge of Christ. May he guide you with his counsel while here, and afterwards bring you to glory. Be holy in all manner of conversation, living to the glory of that God whom you have greatly dishonoured. Give no sleep to your eyes, nor slumber to your eyelids, till you be found in Christ, clothed with his righteousness. Be strong in the Lord, and in the power of his might. Let your conversation be in heaven, and adorn the doctrine of God your Saviour in all things. Be sincere, and without offence till the day of Christ; and be filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. The good will of him that dwelt in the bush be with you."

All the seven gentlemen came to see him at different times, to whom he gave suitable advices, which they received with great affection, thanking him for his good wishes and wholesome instructions : but I cannot write down every thing he said. O, that I may never forget what I heard, but may retain it in my mind to my dying day. O remember the words of life, and be wise unto salvation.

After awaking from a pretty refreshing sleep on Saturday morning, about six o'clock, Mr M—— being also awake, he said to us, “ Now another revolution of twenty-four hours will bring me to my desired rest. I know in whom I have believed, and I am persuaded he is able to keep that which I have committed to him until that day. I trust in the Lord, and my hope is in his word. There is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day ; and not to me only, but unto all them also that love his appearance ; and I hope to my beloved friends, Mr N—— and Mr M——, whom I highly esteem in the Lord. God is my supreme and only hope ; he is my God and my salvation. When shall I come, and appear before him ! This world is a land of fatigue and folly. . What is this life but a sorry tiresome round, a circle of repeated vanities ? happiness has never been seen in it since sin and folly entered. All is empty appearance, vain labour, and painful vexation. I long impatiently to be gone, and to take my everlasting abode in my Father's house, and sit at my King's table, to be feasted with all the royal dainties of heaven.

*Suffic'd with life, my languid spirits faint,  
And fain would be at rest. O! let me enter  
Those*

*Those sacred seats, and after all the toil  
Of life, begin an everlasting sabbath.*

*Come love, come life, and that blest day  
For which I languish, come away ;  
When this dry soul, these eyes shall see,  
And drink the unseal'd source of thee.*

After a short pause, he said, " Praising will be the delightful exercise of all the redeemed in heaven, while eternity runs its endless round. Let us begin the sacred work now ; and join with me in singing a hymn ; which we did as follows.

*Father, I long, I faint to see  
The place of thine abode ;  
I'd leave the earthly courts, and flee  
Up to thy seat, my God !*

*Here I behold thy distant face,  
And 'tis a pleasant sight ;  
But to abide in thine embrace,  
Is infinite delight.*

*I'd part with all the joys of sense,  
To gaze upon thy throne :  
Pleasure springs fresh for ever thence,  
Unspeakable, unknown.*

*There all the heav'nly hosts are seen,  
In shining ranks they move,  
And drink immortal vigour in  
With wonder, and with love.*

*Then at thy feet with awful fear  
Th' adoring armies fall :  
With joy they shrink to nothing there,  
Before th' eternal All.*

*Then I shall vie with all the host,  
In duty and in bliss ;*

While



*While less than nothing I shall boast,  
And vanity confess.*

And then we sung the following doxology.

*The God of mercy be ador'd,  
Who calls our souls from death,  
Who saves by his redeeming word,  
And new creating breath.*

*To praise the Father and the Son,  
And Spirit all divine,  
The One in Three, and Three in One,  
Let saints and angels join.*

Immediately after he desired Mr M—— to pray; which he was enabled to do, with great spirituality, faith, and fervency; and the Lord shone upon us in the whole exercise. After which Mr T—— said, "Dear Mr M——, the Spirit hath helped your infirmities, and I bless God for the gifts and graces conferred upon you. Make progress in the divine life, and use your talents for God. Continue to run the blessed race you have begun, looking unto Jesus, the author and finisher of faith. Press towards the mark, for the prize of the high calling of God in Christ Jesus. A glorious reward awaits you, and your labour shall not be in vain in the Lord.

*Unshaken as the sacred hill,  
And firm as mountains be;  
Firm as a rock the soul shall rest  
That leans, O Lord, on thee."*

All this day he was pretty free from the cough, and spent a considerable time in secret prayer and praise. Towards two o'clock, he said, "My kind and gracious Father hath rebuked the cough, so that I can think and meditate of the glories

glories of the other world without bodily interruption. O Jesus, my adorable Saviour, what harmony dwells in thy name! Celestial joy, immortal life is in the sound.

*Sweet name! in thy each syllable  
A thousand blest'd Arabias dwell;  
Mountains of myrrh, and beds of spices,  
And ten thousand paradises.*

“ Let angels set this precious name to their golden harps; let the redeemed of the Lord for ever magnify it; let my soul, who hath felt the saving efficacy and sweet savour of this delightful name, exult in it; and let my dear companions triumph in the saving God, even Jesus, who was born at Bethléhem, and crucified at Jerusalem, to purchase salvation for the heirs of hell, the children of wrath, and the enemies of God.

*For ever thy dear charming name  
Shall dwell upon my tongue,  
And Jesus and salvation be  
The theme of every song.*

*Long as I live I'll bless thy name,  
My King, and God of love;  
My work and joy shall be the same  
In the bright worlds above.”*

About three o'clock afternoon, all the seven gentlemen came in; when the young gentleman who had addressed him in name of the rest, spoke to Mr T—s as follows. “ Dear Sir, your former companions, then in iniquity, but now I hope your brethren in faith and hope of the celestial glory, have press'd to visit their spiritual father once again. They are informed, that you have declared you will remove to the celestial mansions early to-morrow morning; and we could

could not resist the ardent desire we severally felt to visit you once more. We desire to believe in your God and our God, and to pay homage to our common Saviour. We have been for some time connected together in love and friendship, which, though formerly in the service of sin and Satan, is now, we hope and believe, in the faith of Christ, and as fellow-members of that body whereof he is the head. Our connections will soon be dissolved, as in a week or two we are severally to depart to our respective countries, no more to return to this place. We bless a gracious God for your acquaintance and instructions, and desire to take our leave of you, till we be joined to the assembly and church of the first-born, which are written in heaven. We pray the Lord may be with you in death, grant you a gentle dismissal from mortality, and land your soul safely on the shore of glory." "Amen," said my dear friend; and addressed the gentlemen as follows.

"Gentlemen, I desire to bless the God and Father of our Lord Jesus Christ for what Mr — has now delivered in your name. If you had known the ardent desire I had to your salvation, and the many prayers I put up to the throne of grace in your behalf, you would have visited me oftener, at those times when I had strength remaining to speak to you. Indeed, my brethren, every one who has tasted that the Lord is gracious, will be anxiously desirous to invite others to partake of his grace and mercy. Every Christian will be ready to say, with the woman of Samaria, who, though she was a vile adulteress, could say, Come, see a man that told me all that ever I did? Is not this the Christ? All that have seen Jesus by faith, will say, Come and see. Every convert to God will address all he knows, Come hither, and I will tell you what God

God hath done for my soul. But, my dear Gentlemen, I upbraid you not. I desire to bless the God of mercy, who has magnified his mercy above all his name, that he has glorified the exceeding riches of his grace in your salvation, and engaged you to ask the way to Zion with your faces thitherward, saying, Come and let us join ourselves to the Lord, in a perpetual covenant, that shall not be forgotten. I welcome you into the house of faith ; I salute you as my brethren in Christ ; and pray your fellowship may be with the Father, and with his Son Jesus Christ. I am obliged to you for this visit ; and only wish I had strength to say to you all that is in my heart ; but as I am very weak, and within a very few hours of death, I hope you will forgive me. Permit me, Gentlemen, only to say, Think much of your original guilt, that fatal inheritance transmitted to you from the first Adam, of your lost estate by nature, of your utter impotency to retrieve the ruins of the fall, your misery without Christ, the necessity of faith in him, and his mighty power to redeem you. Believe, that he is able and willing to save you ; that he is suited to your case, bad as it is ; and that it is your duty to receive and embrace him as a Saviour to each of you in particular, submitting to his righteousness, as the sole requisite of your justification before God, and acceptance with him. Each of you receive him into your hearts by faith ; and as ye have received him, so walk in him. Live in and upon the Lord Jesus ; and never rest till each of you can say for himself, My Beloved is mine, and I am his ; Behold, God is my salvation ; My Lord, and my God. Express your gratitude to God for his amazing mercy to you, in saving you from sin and guilt, and from the wrath to come, by living to his glory, and devoting your

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future

future lives to his service. Let your faith work by love, and be careful to maintain good works. Abstain from all appearance of evil; let your conversation be as it becometh the gospel; and follow holiness, without which no man shall see the Lord. Love the gospel, the cause, the name, the ordinances, and people of your exalted Redeemer. The Lord direct your hearts into the love of God, and into the patient waiting for Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel. Contend earnestly for the faith once delivered unto the saints; and bear witness for Christ, who is the blessed and only Potentate, the King of kings, and Lord of lords. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen!"

After a short pause, he said, "My dear brethren, I am unable to make you a long speech. I remember, that our glorious Redeemer, the night in which he was betrayed, before he went out into the garden with his disciples, sung an hymn. Will you then, my dear and Christian brethren, join with me in singing a hymn to our common God and Saviour; and Mr M—— will essay, through grace, to offer up our joint supplications and thanksgivings to the God of grace, hope, consolation, and glory, recommending us severally to his care and keeping, as we will meet no more in this world, and this is the last night you will see my face in the flesh." Accordingly we all joined with great joy and delight, and with an uncommon measure of the divine presence, in singing the following hymn.

*Plung'd in a gulf of deep despair,  
We wretched sinners lay,*

*Without*

*Without one cheerful beam of hope,  
Or spark of glimm'ring day.*

*With pitying eyes the Prince of grace  
Beheld our helpless grief;  
He saw, and (O amazing love!)  
He ran to our relief.*

*Down from the shining seats above  
With joyful haste he fled,  
Enter'd the grave in mortal flesh,  
And dwelt among the dead.*

*He spoil'd the pow'rs of darkness thus,  
And brake our iron chains;  
Jesus has freed our captive souls  
From everlasting pains.*

*In vain the baffled prince of hell  
His cursed projects tries;  
We that were doom'd his endless slaves,  
Are rais'd above the skies.*

*Oh! for this love, let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
The Saviour's praises speak.*

*Yes, we will praise thee, dearest Lord,  
Our souls are all on flame;  
Hosannah round the spacious earth  
To thine adored name.*

*Angels, assist our mighty joys,  
Strike all your harps of gold;  
But when you raise your highest notes,  
His love can ne'er be told.*

Then we, in joyful unanimity, sung the following song of praise to the adorable Trinity.

*Bless'd be the Father and his love,  
To whose celestial source we owe*

*Rivers of endless joy above,  
And rills of comfort here below.*

*Glory to thee, great Son of God,  
From whose dear wounded body rolls  
A precious stream of vital blood,  
Pardon and life for dying souls.*

*We give thee, sacred Spirit, praise,  
Who, in our hearts of sin and woe,  
Makes living springs of grace arise,  
And into boundless glory flow.*

*Thus God the Father, God the Son,  
And God the Spirit we adore,  
That sea of life and love unknown,  
Without a bottom or a shore.*

After this Mr M—— knelt down, and with great enlargement of soul, readiness, fluency, faith, and confidence, prayed, making an ample confession of sin; craving pardon for all our heinous abominations through the blood of Christ; desiring discoveries of the love and grace of God to be made daily to our souls; petitioning for grace to live to the divine glory, and resist temptations; recommending us severally to the divine keeping and care; and remembering especially the case of the dying youth, that the Lord might sweeten the agonies of death to him, and breathe on his soul amidst the dissolution soon to take place, and receive his soul to glory; and concluding with praise and thanksgiving for the wonderful displays of grace in the salvation of so many criminal rebels and notorious offenders.

After prayer, Mr T——s, with a cheerful aspect, said, “Blessed be our God and Redeemer for such an happy and joyful meeting. Who would have imagined seven months ago, that nine or ten young persons, who were running as  
fast

fast as they could to hell, in a course of the most horrid rebellion and treasonable hostility against the Majesty of heaven, and of the most heaven-daring blasphemies and abominations, glorying in their shame, and exulting in their ignominy, would now have met, and joined in songs of praise, and the prayer of faith, to the despised and insulted Redeemer? Blessed be his glorious name for this glorious instance of the sovereignty, efficacy, and triumph of the grace of God in the salvation of so many proud sinners. None after us need despair of divine mercy, be their sins ever so great, or ever so highly aggravated. The blood of Jesus Christ cleanseth from all sin; and where sin has abounded, grace hath much more abounded. We have obtained redemption through the blood of Jesus, even the forgiveness of our sins, according to the riches of his grace. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! O the love of God, it passeth understanding! Being justified by the blood of Christ, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. What then remains, my dear and respected Christian brethren, but that ye shew yourselves to be the children of God, the members of Christ, and the heirs of heaven, by being holy in all manner of conversation, and glorifying your Redeemer in a course of obedience to his word, his will, his government, his ordinances, and institutions. Be ye therefore, my beloved brethren, steadfast, unmoveable, always abound-



ing in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord. And may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you. Peace be with you all that are in Christ Jesus. Amen!

"Now, my brethren, retire to your rooms, and pray for yourselves and one another, and for me, that your God and my God may be with me in the hour of death, and grant me a blessed and comfortable passage through that deep river, which each of you will cross in God's own time."

Whereupon one of the gentlemen said, "Blessed be God who hath called us by his grace, and revealed his Son in us; and blessed be his name for such a joyful instance of the communion of saints, and such an outpouring of the Spirit as I hope all of us have sweetly experienced on our souls on this occasion. If communion with God, even in this valley of tears, be so sweet and ravishing; how delightful and transporting must it be in the upper sanctuary, to which you, dear Sir, are fast approaching, and to which we pray an abundant entrance may be administered to you, through Jesus Christ our Lord? Amen!" My dear friend then took each of them by the hand, wishing them farewell till they should meet in glory. Upon which they all departed, blessing and praising God for his grace and mercy to them. Mr —, the young gentleman who spoke first when they came in, earnestly desired he might be permitted to return and sit up with Mr T—s, as he desired above all things to be present at his death. To which my friend consented, and then lay down on his bed, (having been held up all the time by me and another of the gentlemen), in order to meditate and pray.

The

The gentleman returned near nine in the evening. After he had sat down, Mr T——s, who had been quiet ever since he went out, spoke to us as follows. “ I have been meditating on the wonderful plan of salvation through the death of Christ, the glories of redeeming love and grace, and I have been lost in wonder, love, and praise. I have also been thinking on the glory and felicity of that happy world, which I have a near prospect of; and I long to be in that blessed region, with my adorable Redeemer, that I may prostrate myself at his throne, own myself the greatest sinner among the ransomed race, and ascribe all the glory of my salvation to my incarnate and exalted Lord.

“ Now, my dear friends, as my cough is quite gone, and I am quite easy in body, feeling no pain or trouble whatever, I will fall asleep exactly at ten, and sleep soundly till five in the morning of the Lord’s day, when I shall awake, and will remove from my clay-tabernacle exactly at six; I hope, ravished with the love of our Lord Jesus Christ. I therefore desire you will sing an hymn, and Mr —— will pray; and then I shall take leave of you for this last night of my life. We accordingly, favoured by the divine presence, sung the following hymn.

*My thoughts surmount these lower skies;  
And look within the veil;  
There springs of endless pleasure rise,  
The waters never fail.*

*There I behold, with sweet delight,  
The blessed Three in One;  
And strong affections fix my sight  
On God’s incarnate Son.*

*His*

*His promise stands for ever firm,  
His grace shall ne'er depart ;  
He binds my name upon his arm,  
And seals it on his heart.*

*Light are the pains that nature brings ;  
How short our sorrows are,  
When with eternal, future things,  
The present we compare !*

*I would not be a stranger still  
To that celestial place,  
Where I for ever hope to dwell,  
Near my Redeemer's face.*

Mr — was prevailed on to pray, and was remarkably assisted in every part of the duty, and we were all greatly refreshed with the presence of God, and the manifestations of his blessed face. My friend fell asleep exactly at ten, and had a very pleasant countenance all the night. Mr M — went to bed for a while ; and Mr — and I continued awake, sometimes reading, and sometimes meditating. Mr M — waked at four, and rose. We then waited impatiently for five, when our worthy and beloved friend awaked, as he had foretold. He called us, and said, " Now, Gentlemen, mortality comes to an end. I shall sleep no more, hunger nor thirst, eat nor drink any more. My time is come, and the last sands in my glass are running. I must now bid adieu to all created comforts ; to you, my dear friends, whose services and labours of love to me, I pray, may be rewarded of my gracious Lord, who will not let a cup of water given to one of his disciples pass unrewarded ; to the blessed Bible, and all the good books, from which I received instruction and improvement ; and to every visible object. I pray God, my dear friends, to be with you, where—

where-ever you are, and preserve you from all evil to his heavenly kingdom and glory; that he may shower down his best blessings on my honoured parents, my dear brothers and sisters, and my lovely cousin, and comfort them under my death; that he may enable them to live to his glory, that at last they may all die in the Lord; that the Lord may watch over my other companions, and enable them to persevere in cleaving to Christ and his commandments; and that the glorious gospel of his grace may be propagated through the world, and all nations may yield subjection to the Prince of the kings of the earth.

I have had a very pleasant night, having slept soundly, without the least pain or uneasiness, and at this moment nothing ails me. I have passed the night in a succession of agreeable dreams, the one half of which I have not time, nor dare I tell you. Suffice it to say, that I thought I died without sigh or groan, or a wry face, full of the love of Christ, my adorable Redeemer, whose blessed and glorious face I shall see in a very little; that the angels received my unembodied spirit, and wafted me, wrapt up in love and wonder, to the mansions of love and glory, the blessed Paradise of God, which exceeded all imagination or description, and that I was presented as a trophy of victorious grace to the Lamb that sits upon the throne, and joined immediately in the songs of the redeemed. But human language cannot convey an idea of what I thought I saw and heard; neither dare I be more particular. Be exhorted, my friends, to seek salvation by the free grace of God in Jesus Christ, and to live by faith upon him, and you will be admitted to all the glory and felicity of the other world. As my time here is very short, let us, my dear friends, sing  
one

one hymn more, and Mr N——u will pray that the Lord may receive my spirit.

Accordingly we joined with the dying youth, being all of us in raptures of joy, and under a very sensible gale of heavenly influences, in singing the following hymn.

*There is a house not made with hands,  
Eternal, and on high;  
And here my spirit waiting stands,  
Till God shall bid it fly.*

*Shortly this prison of my clay  
Must be dissolv'd, and fall;  
Then, O my soul, with joy obey  
Thy heav'nly Father's call.*

*'Tis he, by his almighty grace,  
That forms thee fit for heav'n;  
And as an earnest of the place,  
Has his own Spirit giv'n.*

*We walk by faith of joys to come,  
Faith lives upon his word;  
But while the body is our home,  
We're absent from the Lord.*

*'Tis pleasant to believe thy grace,  
But we had rather see:  
We would be absent from the flesh,  
And present, Lord, with thee.*

After praise, I, as desired, was, I hope, enabled, by the assistance of divine grace, to pour out my soul in prayer to the throne of grace suitable to such a moving and affecting occasion. In every part of this duty we were all sensibly filled with the Holy Spirit, and never enjoyed so much of the divine presence before.

When prayer was ended, the dying youth sat  
up

up in his bed without assistance, and said, " I would not exchange my happy condition for all the honours and riches of the world ; no, not for the massiest crown that ever the greatest monarch wore. I am complete in Christ, and am brim-full of his love. O blessed be our glorious and adorable Father in Christ, for so plentiful an out-pouring of his Spirit and grace upon us. I never experienced the like. This is a foretaste of the ravishing glories and transporting delights of the world I am just going to. God hath sent the Spirit of his Son into you hearts, my dear brethren, to comfort and exhilarate them, and to quicken you to fervency, diligence, and faith in prosecuting your Christian warfare. Be animated to fight manfully against sin, Satan, and the world ; and God will bruise Satan under your feet shortly. He will, I trust, keep you by his mighty power, through faith, unto salvation. Now, O Death, where is thy sting ? O Grave, where is thy victory ? I am more than conqueror, through him that loved me. Behold, the King of glory is calling me, O child of the dust, for whom I shed my precious blood, whom I redeemed by price and by power, and whom I washed from the vilest sins, come unto me, and enter into the joy of thy Lord. I am ready, Lord Jesus, I cheerfully accept thy call, to spend an everlasting sabbath with thee, in those mansions thou hast prepared for all that love thee. Behold, the angels are waiting at my bedside to receive my soul, and carry it to my God and my Redeemer." He then lay down about three minutes, during which we observed his lips to move. Then he sat up again, and said, " My dear Mr N——u, tell my honoured parents and other dear relations, that I died in the Lord Jesus, full of the consolations of his Spirit ; and forget not to inform them of the  
magnificent

magnificent conquest made by my adorable Saviour of all my companions in iniquity ; and that with my last breath I recommended them all to the mercy and grace of my reconciled Father. Now, my dearly beloved brethren in Christ, my time is come ; my Lord calleth me, and I can stay no longer. Glory awaiteth me, and inexpressible felicity will be my portion." Putting up his hands to close his eyes, and I taking hold of him, he said, " Farewell, dear friends, till we meet in glory. God is with me. I am full of the consolations of his Spirit. His love dilates my soul ; and I swim in an ocean of heavenly joys. Lord Jesus, receive my spirit." And so, exactly at six o' clock, he expired, without pain, sigh, or groan, with a pleasant and heavenly smile on his lovely face.

### C H A P. XIII.

*The behaviour of Mr T——s's companions on his death, and his funeral. The author retires to the country. His reception at old Mr T——s's house. His success in his affair with Miss C——m, and her death.*

OUR cheeks were covered with tears amidst all this affecting scene ; and when the dear youth actually expired, we could not refrain from weeping and crying. We were forced to say, " O that our souls were in his soul's stead ! O the reality of religion ! O the triumph of faith ! O the blessedness of those that die in the Lord ! " We could not but gaze for some time on his lovely face, the smiling and serene aspect of which indicated his felicity.

Our dear deceased friend had, on Saturday morning, ordered his dead dress to be made that day.

day, and brought to his room this morning early. Accordingly it came; and the women, at our desire, put it immediately on; and the corpse was laid upon a board in the bed. Agreeably to his own directions, we resolved to have the body decently, but privately interred on Tuesday night, and accompanied to the grave by none but ourselves, and the other gentlemen his companions.

The body being dressed, and the women retired, Mr —, who had sat up with me all the night, said, " Dear brethren, I desire to bless God, who determined me to ask permission of our dear brother deceased to witness his departure. It has given me a great deal of pleasure, and I hope I shall never forget it; but improve it as a motive to diligence in the great work of my salvation. I now see that religion is no vain and fanciful thing, and that communion with the blessed God is a sacred reality. I see the propriety and beauty of the psalmist's saying, *Mark the perfect man, and behold the upright; for the end of that man is peace.* I must acknowledge, to the praise of divine grace, that I have had a large share of the comforts of the blessed Spirit on this occasion, which have rejoiced my soul, and which I pray a gracious God may for ever keep on the imagination of the thoughts of my heart. Will you then, my brethren, join in singing an hymn of thanksgiving for redeeming grace, and returning thanks to God for the wonderful displays of his matchless love on this occasion, and for enabling us and our other brethren to persevere in the good ways of the Lord. I hope, after praise, Mr M — will be our mouth in prayer.

Accordingly we sung the hymn, entitled, *Redemption by Christ*, Watts, book 2. hymn 78.; and Mr M — addressed the throne of grace in a



very moving and pathetic prayer, in which we joined in faith and with rapturous joy, having our souls refreshed with the lively influences of the Holy Spirit; and happily experienced the pleasure and delight of being in the Spirit on the Lord's day.

After a good deal of spiritual conversation, I told the two gentlemen, I would stay in the room alone all day, and would not go abroad till I accompanied the corpse of my dear deceased friend to his long home; that they might go to church, and that I would be glad to see them, with the other gentlemen, in the evening, after public worship. They went away about nine; when the other gentlemen came in; to whom I related all that had passed from the time that Mr T——s awoke, till his triumphant death; which filled them with wonder and praise. They all looked at his corpse, and expressed their surprise at the lovely appearance he made even in death. I invited them to drink tea with me in the afternoon, and, if they pleased, to spend the evening in praise and prayer.

Accordingly all the gentlemen assembled in the room between four and five. After tea, and drinking a glass or two of wine, we spent two or three hours in prayer, praise, and Christian conference; some of the gentlemen whom I had never heard before being employed in prayer, greatly to my satisfaction. I hope the Lord was with us of a truth. I then told them, that upon condition of their keeping the matter a profound secret, I would oblige them with a hearing of several letters written by my dear friend on his deathbed, which, I supposed, would be very agreeable to them. They having accepted the condition, I read the five letters, and also his will, in the order he had wrote them, excepting those parts relating to my connection with  
Miss

Miss C——n, which I thought proper to suppress. They severally expressed their satisfaction with the letters, and blessed God for so excellent a religious entertainment. I then told them, that as Mr T——s would never, during his illness, permit a female attendant to wait on him, so I did not now incline to have any women to assist on this occasion; but desired that two of them would attend in the room for that and the following night, conformable to the custom of the place. Whereupon two of the gentlemen cheerfully offered themselves, ready to perform that service. I then read to them the written directions he had given me relating to his funeral; which I told them I was resolved strictly to comply with; and invited them all to assemble in the room on Tuesday evening between seven and eight, to pay our last duty to the deceased. Mean time I desired them to visit me on Monday night, when I would entertain them with some other remarkable anecdotes of our dear deceased brother.

On Monday morning, I sent for an undertaker, and gave him proper directions relating to the funeral, and enjoined him secrecy, that it might be solemnized in the most private manner, conformable to the will of the deceased. I employed great part of this and the following day in taking exact copies of the several letters written by my friend, as I was soon to send away the originals, and in writing a letter to his father, to inform him of his death.

On Monday evening all the gentlemen attended me, as I desired; when I read them the letter Mr T——s sent me when in the country, with his several speeches and soliloquies, in short, every thing I had then committed to writing. With all which they were greatly delighted, blessing God for the instruction and entertainment thereby conveyed.

veyed. After singing an hymn, and prayer, they departed, two of them remaining to sit by the corpse.

By five o'clock on Tuesday afternoon the coffin was brought to the room, when Mr M—— and I put the corpse into it, not without shedding a flood of tears. By that time I had got all the letters copied, and wrote the greatest part of the letter I intended to send to his father. Between seven and eight that evening all the gentlemen in deep mourning, assembled in the room; from whence, precisely at eight, we accompanied the corpse of our dear friend to the place where he desired his remains to be deposited, in the most private manner we could, I being the chief mourner. I was almost ready to faint at laying the body in the grave, through excessive grief for the loss of so excellent a companion; and there was not a dry eye among all the company. After paying the last duty to the precious remains of the lovely youth, we returned to his room; and after drinking a couple of glasses of wine, we spent about an hour in praise and prayer. And then all the gentlemen went away, after resolving to meet again the next evening.

I then finished my letter to Mr T——s the father, which was written on a very large sheet of paper; and having sealed all the deceased's letters with his own seal, and put them within mine, I sealed the letter with my own seal, and sent it to the post-office. My letter was as follows.

S I R,

I Have been an intimate friend and companion of your son Mr T——s for some years past. He enjoyed a state of very good health till about six months and a half ago, when he was seized with a fever, which issued in a languishing consumption.

tion. He was attended by two of the best physicians here; but, finding all remedies to be ineffectual, he discharged them, and resigned himself to Providence. I know he wrote you, acquainting you with his illness, but concealing the worst part of it. He has described, in some of the letters contained in this packet, the dreadful situation he was in for the first six weeks, and his merciful deliverance, so pathetically, that it is quite unnecessary for me to enlarge on that subject. At that time I was unhappily obliged to go to the country about business, which absolutely required my attendance; otherwise I would not have left him one day. By that means I lost the benefit of many speeches he made to his companions. As soon as I returned, I seldom left the young gentleman; for many weeks before his death, which happened last Sunday morning, I attended him night and day, at his own desire; and, for eight days preceding that event, was assisted by another worthy young gentleman, Mr M—, he having refused the attendance of women.

I assure you, Sir, your excellent son's behaviour, during the whole time of his illness, was very exemplary, Christian, and devout. He delivered many speeches and exhortations to me and his other companions, most of which I took down in short-hand characters, and which have been attended with the most blessed effects; as I have the pleasure to inform you, that all his intimate companions, to the number of nine or ten, have been, by the grace of God, awakened to a serious concern about their eternal interests. Eight days preceding the dear youth's death, he was seized with a severe cough, which threw him into a variety of fits. He had then foretold his death would happen as on last Lord's-day morning. Early on Saturday morning the cough abated.

bated. He spoke a good deal that day, and was visited by all his companions, who went away greatly refreshed with what they had heard and felt. In the evening he told us he would awake from sleep precisely at five in the morning, and depart at six. His prediction was literally fulfilled. I, and other two gentlemen, who were with him all the night, were joyful witnesses of the most blessed and triumphant death the young saint underwent; a description of which, could I now favour you with it, would make you rejoice even in the midst of your heavy grief. He was buried this evening, at eight o'clock, in a private manner, agreeable to his own directions given me in writing; and was accompanied to the grave by all his companions, whom he had been honoured to be the instrument of turning to God.

I have inclosed you his will, with five letters, numbered as he wrote them, all sealed with his own seal, according to his own directions; which he desired me to transmit to you by the first post after his interment. By the end of this week I will send you all his cloaths, books, and every thing he had. Though he has left me his books, yet I renounce my right in them in favour of your eldest son, or any other you please to give them to, resolving only to keep his snuff-box, and a few manuscripts wrote by him. As I promised to your dear son, to visit you soon after his decease, and deliver several messages I have in charge from him; I resolve, God willing, to leave this city, the beginning of next week, and to return to my own house at ———, in the county of ———, near ———. And it will be particularly obliging, if you, Sir, will be so kind as send your eldest son to meet me there on Thursday afternoon the ——— instant, and I will accompany him to your house in a day or two thereafter; when

I shall give you a particular account of every thing relating to the sickness of your dear son, and my well-beloved friend, now triumphing in glory. I have, by this post, notified my intended return to my steward, who will receive your son, if he happen to arrive before me.

I am sorry that it has fallen to my lot to inform you of the untimely, but happy death of your worthy son; and I desire from my heart to condole with you on this sorrowful event. I beg, Sir, you will moderate your grief on this melancholy occasion, and comfort yourself with the firm persuasion, that he died in the Lord, in full assurance of eternal felicity: for I am bold to say, that if ever a son of Adam died in Christ, Mr T—s did so. I entreat you will cautiously and prudently impart the sorrowful news to your honoured Lady, and especially to Miss C—m, who, I am afraid, will be much shocked at it. I wish the gracious Lord may comfort and support you and all concerned on this mournful occasion; as I desire your blessing, and your interest at a throne of grace for one who will never forget the dear deceased young gentleman, whom God honoured to be an instrument, in his blessed hand, for turning from sin and folly to the living God.

I beg, Sir, you will present my most respectful compliments to your worthy lady, Mr and Miss T—s, Miss C—m, and all the young gentlemen and ladies. Expecting soon to have the pleasure of seeing you, I am,

S I R,

*Your affectionate humble servant,*

J. N—v.

On Wednesday morning I paid all Mr T—s's  
funeral-

funeral-charges, taking receipts. that I might account to his father. In the evening all the gentlemen visited me; and that night and every night till my departure, we spent two hours in praise, prayer, and Christian conference. The last night, after receiving directions how to write them in the country, and giving them my address, I took a solemn and affectionate leave of them, it being a very affecting scene to us all. The gentlemen were to set out for their respective countries a few days after. I spent some time in picking up the best books I could find, intending some of them as presents to Mr T——s's family. By Friday that week I had got all my own goods, and those of my deceased friend, packed up, and carried to a carrier's quarters. In the beginning of the following week, I set out on my return home, intending to make moderate journeys, as I was very sickly. I reached my own house on Thursday at four o'clock afternoon; and in an hour after, young Mr T——s arrived. I knew him at first sight, being a youth as amiable and comely as my dear deceased friend, whom he greatly resembled. He brought me a letter from his father, expressing his grief for the loss of his dear son, whom, he said, he had tenderly loved, and who, he had flattered himself, would have lived to be a real honour to his family; but declaring his submission to the sovereign will of Providence, which orders all events for the best ends, and his great satisfaction with the comfortable news of his happy death, through the grace of God, who had made his sinful and impure life a stage on which he magnified his astonishing mercy; returning me hearty thanks for all my services to his dear son, and the other gentlemen who had been his companions, on whose change of life he desired to rejoice, and for which he blessed the God

of salvation; and earnestly inviting me to visit him as soon as possible, as he and all his family were impatient to see the favourite companion of his dear son J——h.

I found young Mr T——s to be a very judicious, sensible, modest, and well-disposed young gentleman, between seventeen and eighteen years of age, and took great pleasure in his company and conversation. I employed him in family-prayer at night, and was delighted with his performance. Having supped early, the young gentleman gave me the following account, which the reception of my letter, and those of my worthy friend, met with.

“ Sir, my father, on receipt of your obliging letter, was filled with very great grief, and the tears flowed in great abundance from his eyes, as the news was quite unexpected. He next informed my honoured mother of the sorrowful tidings, who was overwhelmed with excessive grief for the untimely loss of her dear first-born child, and was with difficulty preserved from fainting. He then looked at the directions and numbers of the several letters contained in the packet, and instantly sent for Mr ——, who lived in the neighbourhood, to whom, when he came, he imparted the mournful news. He then ordered all his children, who were at home, with Miss C——m, and Mr T——s, who had arrived from —— a few days before in order to marry my eldest sister Sophia, to be summoned into the parlour. The whole family being assembled, he notified to them what had happened, and desired Mr —— to read your letter, and the other letters in the order they were numbered, together with the will; and at the same time directed Sophia to take special care of her cousin, who, on the first intelligence of the dismal news, fell into a swoon,  
but



but was soon recovered. Accordingly Mr —, with an audible voice, and great composure, read all the papers; which drew tears from every eye. We were all pretty quiet during the whole time, except Miss C—m, who could scarcely be restrained from crying, especially during the time the letter addressed to her was reading. After that nothing was to be seen or heard, for a full half-hour, but weeping, crying, and lamentation. Even the young children, some of whom had never seen, and others could not remember J—h, bore their part in the very affecting and sorrowful scene. The servants, most of whom remembered their beloved young master, as they called him, filled the lower part of the house with crying and tears; and the heavy news soon spread to the adjacent village, where the poor people assembling in a body expressed, in the most sensible manner, their heavy grief, for the untimely and lamented death of their young lord of the manour.

“ After these first effusions of grief, my honoured father, who sat with his arm embracing the waist of my dear mother, enjoined silence, and said, “ Mr —, my dear niece and nephew, and you the dear pledges of the love of me and my virtuous and amiable consort, listen attentively to what I am about to say. In the first place, I desire to bless the God of my life, and of all the distinguishing blessings he has showered down upon me and my family, who hath given me so many children, whom I am endeavouring to instruct in the ways of the Lord. I bless the great and exalted Jehovah, who, though, in his adorable sovereignty, he suffered one sprung from my bowels to tread in the ways of sin and Satan, to the disgrace of humanity, yet had compassion upon him in his blood, made him live; to the praise  
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of his glorious grace, and honoured him to be the happy instrument of reclaiming even those by whom he was unhappily seduced, and the gentleman whom he had perverted, I bless God for the refreshing accounts of his truly Christian exercise during his long and sore illness, and his joyful and triumphant death, of which we shall hear a more particular account, when his favourite companion, Mr N——u, who has been so serviceable to him, arrives here. I bless God, that he hath honoured me, and my beloved virtuous consort, to be the happy parents of so distinguished an heir of glory: for let me tell you, my dear friends and beloved children, none of your worthy and religious ancestors, that I know of, were honoured to do so much good in the conversion of sinners, or to make so remarkable and triumphant an exit from mortality. Moderate then, my dearly beloved friends and children, your excessive grief for the untimely death of this lovely youth, who is not lost, but hath got the start of us in an early participation of eternal bliss, and hath displayed the most tender love and affection to us all, in these dear letters, all written with his own hand, which are a signal evidence of his judgment and piety, and comfort my heart under my very afflicting loss. My dearly beloved consort [she was all the time drowned in tears], remember, that, while Providence spares my life, I will be better to you than ten sons; that your eldest son, the first opening of your womb, died in Jesus, who will bring him with him at the last day; and that you have yet ten children remaining, who, I hope, through the mercy of my God and yours, will be a comfort to us in our old age, and seek the God of their worthy ancestors. My dear children, seek the Lord in your tender years, as your worthy brother hath solemnly recommend-  
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ed to you, and you will be preserved from the fatal rock on which he split. Contract an early acquaintance with the friend and Saviour of sinners, as I have often enjoined you, and he will prove to you a friend that will stick more closely than a brother. As for you, my dearly beloved niece, whom I hitherto have, and ever will love as tenderly as if you were my own child, I beseech you to refrain from immoderate weeping and excessive grief, for the loss of your now deceased cousin and lover, who, I doubt not, notwithstanding the bad life he led for some years, would have been a very affectionate and charming partner to you for life. Consider what he hath wrote you, dry up your tears, and grieve not excessively for the amiable youth. Think of complying, in a proper time, with his earnest and repeated dying desire, which I have no doubt will be greatly to your advantage, and oblige a worthy young gentleman, who was the darling companion of your now glorified cousin. To your care, cousin —, I recommend my lovely niece, and desire you will conduct her to her own apartment, along with my dear daughter, and suggest to her every topic of consolation that may occur to you under so melancholy a loss. But first of all let us join in praise and thanksgiving to our God, who is rich in mercy, for the glorious triumphs of his sovereign grace, which we have now been informed of, in rescuing so many eminent transgressors from the clutches of Satan, and in offering up fervent petitions to the throne of grace, that the Lord may sanctify to us all the untimely, but blessed death of this dear youth. You, my friend Mr —, will, I hope, at my desire, (for I am too dejected at present to do it myself), offer up our desires to God on this melancholy, but indeed truly joyful occasion." After singing an hymn,  
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and prayer, which was greatly delightful to all, the company retired to their respective apartments.

“ I have only, Sir, to acquaint you, that though my honoured parents, brothers and sisters, and other relations, have borne this heavy stroke with Christian submission and humble resignation to the will of our sovereign Lord, yet Miss C——m continues to be overwhelmed with immoderate grief, and refuses to be comforted. Though my father and mother, sister and I, Mr——, and cousin T——s, have used every possible argument to assuage her grief, and induce her to submit to the sovereign counsels and determinations of heaven, yet she continues abandoned to the most sinking grief, and will hearken to no topic of consolation, saying, her grievous loss will bring her to the grave. Mr —— and Sophia have warmly recommended to her to consider of complying with her cousin’s importunate desire as to what relates to you ; but she has answered them, that as she had early given her heart to her beloved cousin J——h, and he was now gone from her for ever, no son of Adam, however accomplished, should occupy his room in her heart; that though, Sir, she was highly sensible of your merit, from what her dear lover wrote, and would ever esteem you as the worthy and faithful companion of her beloved cousin, yet she could never think of admitting you or any other gentleman to those embraces, which she had long ago destined to the early and only object of her love, upon whom she always fondly doted, and whom she would have welcomed, notwithstanding all the evil ways he had followed. I am sorry, Sir, for being the messenger of such bad tidings to you, as, believe me, all our family have an endeared regard for you, and will reckon it their happiness and ho-

nour to be related to so worthy and accomplished a gentleman, whose distinguished services to my unfortunate, but, I hope, now blessed brother, will never be forgotten. Perhaps, Sir, time and reflection may work a change of sentiments in the lovely girl, who, I well know, is formed to religion and virtue, and sympathy with distress."

I was not a little pleased with this sensible speech of the lovely and accomplished youth, whom I considered as a second edition of my worthy friend; and could not refrain from tears all the time he was speaking. I told him, that when I left ———, if he met me at my house, as I had wrote his father, I had resolved to accompany him next day to his father's seat; but that finding myself indisposed by a long journey, and a close confinement for many weeks in attending his brother, I would be obliged to postpone my journey till Monday, when, God willing, I should attend him. Meantime I represented to him, that I would, early next morning, dispatch a servant with a letter to his father, acquainting him of the matter; and, if he pleased, he might also write by him. He did so, and shewed me his letter, in which he took notice of the obliging reception I had given him. I sent the servant accordingly with the two letters; who returned late at night, with a letter to me, condoling with me on my fatigue and indisposition, expressing the warmest wishes for my recovery, and an impatient desire to see me, representing that a visit from me would be highly acceptable to all his family. That and the following day, I, with the young gentleman, visited my gardens, parks, and grounds, and found myself much better by this rural progress. On the Lord's day I carried Mr T—— to the dissenting meeting in my neighbourhood, where we were very well entertained; and in the evening

evening I brought the minister along with us, who entertained us with his instructive conversation and prayers.

On Monday morning early Mr T——s and I set out in my chaise for his father's seat, where we safely arrived between twelve and one o'clock. I was immediately introduced to Mr T——s and his lady, who were very lovely people, between forty and fifty years of age, and was received in the most polite and kind manner I could have desired. After mutual compliments of condolence, and giving a little vent to our passions in a flood of tears, I gave them as distinct an account as I could of every thing relating to their dear deceased son, particularly what had happened the eight days preceding, and at his truly triumphant death; which drew tears of joy from their eyes, and made them bless God for such an excellent son. Mrs T——s stepped into an adjoining room, and introduced Miss C——m, who, on sight of me, fell into a swoon; but being recovered by the affectionate assiduity of her aunt, welcomed me as the kind companion of her dear deceased cousin, expressing in the most sensible manner her gratitude for all my good services done him, and the deep sense she had of her own loss, in being deprived of so worthy a young gentleman, whose untimely death, she said, she would regret to her dying day. I was struck with the graceful appearance of this very amiable lady, than whom I had never seen one more handsome, and wished her mine; but had no ground given me to flatter my expectations.

Before dinner I was introduced to Mr ——, whom Mr T——s had invited to dine with him, Mr C——b T——s, Miss T——s, and all the young gentlemen and ladies, and was received by them all with the utmost politeness and cordial affection.

The conversation, during dinner, was very instructive and agreeable. I found Mr T——s and Mr ——, his cousin, to be gentlemen of great knowledge and experience in the Christian life. As I had, during the three days I resided at my own house, reduced into a proper form the account I have given of my worthy friend's behaviour and speeches during the last eight days of his life, so I read it to the company after dinner; which filled them all with no small measure of joy and grief. Mr and Mrs T——s frequently said, "We bless God for such an accomplished son, who appears to have been the darling of heaven, highly honoured in promoting the divine glory, and truly died the death of the righteous." Miss C——m said, "How happy would I have been in the possession of so pious a youth! but, alas! he has left me to pine and languish in a long absence. I shall go to him, but he shall not return to me. My heart is broken, my soul is grieved. O God, comfort me under this heavy loss, that can never be repaired." And the rest expressed their concern, on this occasion, in a very moving and pathetic manner.

I staid in this excellent family all that week, and was kindly carested by every person in it. Several afternoons I entertained them with a hearing of all the speeches, soliloquies, and prayers delivered by my dear friend, which I had taken down in writing; with which the whole family was greatly affected. Mr T——s earnestly desired a copy of them; but I modestly declined it. I had several long conversations with Mr and Mrs T——s, and Mr ——, greatly to my improvement and satisfaction. I found Mrs T——s to be one of the most accomplished, judicious, and pious ladies I had ever seen; and could not but pronounce her husband happy in the possession  
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of so valuable a treasure. I was very much delighted with the conversation of Mr C——b T——s, who was to be married in a short time to Miss T——s, whom I found to be a gentleman of great good sense, and a hearty friend to religion. Miss T——s was a very amiable young lady, of a graceful appearance, of a most pleasant and frank disposition, and, so far as I could learn, one devoted to piety. I was no less pleased with the conversation of Miss Jessy, a lovely girl, between fifteen and sixteen years of age, who was nothing inferior to Miss T——s; and with the pleasant prattle of the young boys and girls, who were excessively fond of me.

I had several conferences with Miss C——m, both in presence of Miss T——s, and by herself; in which I earnestly entreated her to submit to the will of heaven, and not offend her glorious Creator by an unavailing grief; that she would coolly and dispassionately consider my honourable proposals; and only oblige me so far, as to say she would take them to consideration, and use her best endeavours to forget the deceased; declaring she should have whatever time she pleased to ask, to give me a definitive answer; but that her positive refusal was a stabbing me to the very heart, which was now fixed upon her, in a more endearing manner than I once thought I could be capable of. But this lovely lady proved inexorable to all entreaties and proposals, declaring her resolution to marry no man, since she was deprived of her dear and beloved cousin Mr T——s, whom she would never forget. I told her, I could not blame the great love she bore to the accomplished gentleman, who was far superior to me in every respect: but, as he was gone, the connection betwixt him and her was entirely dissolved, and she was now at liberty to marry



whom she pleased: That I thought it both her duty and interest to marry one whom she could love; that my person and fortune were not so despicable as to merit a refusal; that my love and affection were centered upon her alone, and I would think myself happy in having so valuable a wife; that the abandoning herself to excessive but unprofitable grief, would ruin her health, and bring her to the cold grave; that it was her duty to listen to the voice of scripture and reason, and preserve the life God had given her for another purpose, than throwing it away in immoderate grief, for an object now arrived at the summit of heavenly felicity; that I was possessed of the most sincere passion to her, and willing to make her mistress of my whole fortune, and treat her as a beloved and virtuous wife, and do any thing to conciliate her affections; that as I loved her from the description given of her by my worthy friend and companion, and my love was increased to the highest degree upon seeing and being acquainted with her, and as the dear deceased young gentleman had in a manner assigned and transferred her to me, she ought, from a consideration of the love she had to his memory, to use her utmost efforts to remove her affections from him, who was not now susceptible of human passions, to one who was, by his special consent and with his hearty approbation, substituted in his room. I represented, that celibacy was not an eligible state, upon the principles of scripture and reason; and therefore she ought to have some regard to the command of God relating to the propagation of the human race, as, if she consented to marry one who had a real and sincere love to her, she might come to be the mother of such pretty children as her young cousins, and bear such as should shine in all the heights of glory. I entreated her,

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on my bended knees, several times, to consider what I had said, and not kill me with cruel denials. She told me, that though she was sensible of my merit, and esteemed my judgment and piety, and loved me next to her dear deceased friend, whose remembrance could never be erased from her mind; yet she could not bring her heart to acquiesce in my proposals. "No, Sir," she continued, "it is not in my power. The image of the dear youth is so strongly impressed on my mind, that it can never be effaced. I cannot bestow that love on you which was lavished on him. I wish to forget him, but I cannot. I am sensible, Sir, you love me, and wish I could give you a return of affection: but it is not in my power; I am dead to the feelings of love to any man, now since the dear youth, whom I devoted on, is no more. O Sir, endeavour to forget me, and cherish not an unavailing passion. I wish you happy in the possession of a virtuous and amiable lady; but I don't think I will ever be your wife, or that of any other man." I used all the most moving entreaties and expostulations I could think of, to conquer the aversion and frigidity of this amiable lady, whom I viewed as the fair queen of love, and with whose beauty and excellent accomplishments I was deeply smitten; but she proved relentless, and deaf to all I could say. I therefore determined to leave this family, and return to my own house, wishing I had never seen the lovely charmer, as I could with no satisfaction abide in a place where the sole object of my affection would not give me even a distant hint of encouragement. I intimated to Mr T—s and his lady on Saturday my intention of returning home on Monday morning; at which they were excessively grieved, and used every argument to dissuade me, saying, they were happy

in my company and conversation, and would be quite unhappy without me. They imputed my sudden departure to the coldness of Miss C——m, and threatened to chide her; which I earnestly begged them not to do. They then desired it as a very singular favour if I would promise to return in three weeks, and honour them with my company at Miss T——s's marriage; expressing their hopes, that that event might possibly be a means of altering the mind of their dear, but stubborn niece. I answered, that I would consider of the kind invitation, and return them an answer in due time.

I took my leave of this worthy family on Monday after breakfast, which was very affecting; every one as well as myself shedding many tears. Miss C——m was sensibly grieved at my abrupt departure, and told me she was sorry at my hasty resolution, for which she blamed herself, and assured me she should endeavour to think of what I had said. I reached my own house in the evening, being greatly fatigued, and grieved at my unsuccessful journey. I dedicated the most part of my time to reading, meditation, and prayer, besides taking a ride or walk every day, except on the day of sacred rest. That week all my baggage from —— arrived; as did that of Mr T——s, at his father's house; who immediately gave me notice of it, and desired leave to send the books, agreeably to his son's will. But I absolutely refused to receive them, saying, I was obliged to the deceased and to him, but I had enough of my own. I then sent him all the bundles of letters which I found in his son's cabinet, except those written by the deceased, most of which I had burnt before I left ——, keeping nothing but the essays. My refusal was taken in very ill part

part by the worthy gentleman; but I would not yield to his most pressing solicitations.

The week before Miss T——s's marriage, Mr T——s sent me a very pressing letter, earnestly desiring, if I was not quite alienated from his family, of which the coldness of his niece and my refusal of the books were but too plain evidences, as he alleged, I would come once more, and honour his daughter's nuptials, declaring that Miss C——m heartily concurred in the invitation. I wrote him an answer, very shortly, that I would come. I went accordingly to his house the day before that solemnity, and was joyfully received by the whole family, not excepting Miss C——m; who did not look near so well as when I saw her before. I had a long conversation with her that evening; in which, I represented the real injury she was doing to herself, by ruining her health, and offending her Maker, by an immoderate and sinful grief for the act of God in removing a young gentleman from a sinful and vain world, to a state of complete felicity; that he could not now be the object of human love, and could feel none of the passions of poor mortals; that reason and scripture loudly called on her to alter her sentiments and behaviour, and not deliberately shorten a life, which might be employed in a way tending to the glory of God, and the benefit of her fellow-creatures. I begged her to act rationally, and consider what she was doing; for if she continued obstinate in this extravagant course of vain grief, she would repent it when it was too late. She made me a very polite reply, but declared she could not forget the dear youth now deceased, and could not be reconciled to the thoughts of admitting another lover. This cold reserve determined me to make my stay here very short. Accordingly next day I witnessed the nup-

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tials of the amiable couple, which were conducted with great decency and regularity, but with innocent mirth and festivity. And the day following, notwithstanding the most importunate solicitations to honour them with my company for some time longer, I set out on my return home. I carried on an epistolary correspondence with both Mr T——s and his son, much to my satisfaction. I also wrote several letters to Miss C——m, using every argument reason or scripture could suggest, to induce her to abandon her immoderate grief, and admit me to a share of her affections; desiring her every day to read the latter part of Mr T——s's letter to her, and seriously ask her own heart, how she could answer to God for destroying, with her own hands, the life which the great God had given her? Though she had now lost the company of Miss T——s, who had gone to —— with her husband, and had no companion but Miss Jessy, who was indeed a very sensible girl, yet she continued obstinate. Though she wrote me very polite answers to my several letters, yet she gave me no hint of encouragement whatever. At last I wrote her a letter, in which I told her, that since she obstinately refused my honourable and affectionate proposals, I should give her no further trouble, nor ever again court one of her sex. This letter I sent unsealed under cover to Mr T——s, that he might see it, and present it to her. He wrote me, he was exceedingly vexed at the unaccountable conduct of his niece, and at my precipitant resolution, as he desired nothing more earnestly than to have me joined in affinity with his family.

I staid at home for nine months after this, without visiting Mr T——s's family, and seldom went abroad, except to see Mr M——, who had  
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taken his degree of Doctor in Medicine, and settled at ———, about forty miles from me, and practised with great reputation and success. He married a very amiable lady, and I witnessed his nuptials. He continued to have the same savoury impressions of religion, and we took great pleasure in one another's company. I visited him at least four times every year. Just nine months after the date of my last letter to Miss C——m, she wrote me, acquainting me, that her excessive grief for the death of her dear lover had thrown her into a consumption; that she was now brought very low, and had, in appearance, but a few days to live; that she was sensible of her error now when it was too late, earnestly desiring the Lord might forgive her; that she begged pardon for her coldness and indifferency to me, whom she now saw it was her duty, and would have been her interest to encourage; and concluded with entreating, that if I had the smallest spark of affection remaining in me to her, that I would visit her before she died. Though I knew that a visit from me would be to little purpose, and would only serve to augment my grief, I yet resolved to visit the lovely unfortunate lady. I found her indeed very ill, worn to a skeleton, but sensible, and exercised to religion. She received me in the most affectionate manner, expressing her deep sorrow for her harsh and ungenerous treatment of me, saying, if she were to live, she would receive my proposals with open arms; but that now death, alas! would soon bring her to her long home, and she must bid an eternal farewell to all human connections and earthly objects. She earnestly begged I would forgive her the injury she had done me, blaming her own folly in the most moving terms. I told her, that from the bottom of my heart I for-  
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gave her, as I also prayed, that the Lord would graciously forgive all her sins, and the guilty hand she had in procuring her own death; telling her, that though our days were determined, and a period fixed to the life of every creature, in the eternal decrees of God, yet people might be verily guilty in shortening their days, and had need to apply to the blood of Jesus for forgiveness of that sin. She then said, "O gracious and merciful God, for the sake of the Son of thy love, who shed his precious blood for guilty sinners, forgive all my trespasses, and my great sin and folly in mourning immoderately for the dead, and thereby impairing my health, and abridging my days, which should have been employed in an active glorifying of thy name, and shewing forth thy praise." I did every thing to comfort her, prayed and conversed much with her. She was unhappy when I was not with her. She grew daily worse and worse, but was refreshed with the manifestations of the love of God to her soul. She told me, that she had early tasted that the Lord was gracious; that he had blessed her uncle and aunt's instructions to her, thanking him for so excellent and godly guardians, who had loved her as tenderly as if she had been their own child; and had made the preaching of the glorious gospel of Christ very useful to her, and had often shined upon her heart at the holy communion; that she had seen the vanity of the world, and the folly of indulging a vain passion, and abandoning herself to extravagant grief for her fatal disappointment, wishing nobody might follow her foolish example; that she loathed herself and her own righteousness, and depended entirely upon the righteousness and merits of Christ for pardon and acceptance with God, and her whole hope was built on the covenant of grace made with the

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the exalted Surety. She continued quite sensible to the end; and having called all her cousins to her bedside, she gave them her blessing, with many good advices; and having taken an affectionate leave of me, and of the whole family, I holding her by the right hand, she expired in a very pleasant manner, saying, "O Lord, I come, I come. Lord Jesus, receive my spirit." Thus did this lovely lady resign her soul into the hands of her dear Lord Jesus, in the faith of being with him for ever. The whole family were overwhelmed with grief, and I could not but mourn for the amiable girl many days. She had made her will about three months before, in which she left her estate, divided into three different parts, one to Miss Jeffy T—s, the second to Mr T—s's second son, and the third to his third son; and all her money in the funds and in her uncle's hands, to the younger children equally betwixt them. She left her own gold watch to Miss T—s; now married, and her mother's to Miss Jeffy, and her father's to me, which I accepted of, together with a rich diamond ring that her father had wore. I attended the corpse to the grave, which was conducted in solemn procession, amidst a great company of weeping spectators.

Having staid some time in this family after this melancholy occasion, Mr T—s proposed a marriage between me and his daughter Jeffy, earnestly pressing me to make my addresses to her, assuring me I would succeed, and representing his earnest desire to have me related to his family. I thanked him for all his kindnesses, and the great affection shewn me by him and all his worthy family; I told him I was duly sensible of the merit of the young lady, and of the great honour intended me; but that as I was troubled with a weakness in the lungs, was of a delicate constitution,



tion, and threatened with a consumption, I was resolved to live and die a bachelor, being now mortified to all carnal pleasures. He was mightily chagrined with my refusal; telling me, that one to whom his family was under so many obligations, and whom they loved as a brother, had formerly refused to receive a trifling legacy left by his dear son, and now declined an affinity with him. I told him I could not help it; that I loved him and his family, and some time ago would have reckoned such a proposal a real honour done me, which I would have accepted with delight; but that the success of my affair with Miss C—m, the only lady I ever did or could love, had rendered me dead to all the sex; that I had laid aside all thoughts of altering my condition, and was resolved to devote the rest of my days to religious retirement; would stay at home in winter, and travel in the summer for my health. I assured him I would ever regard him and his family, and frequently visit them. This declaration was very acceptable to him; and I from that time continued to visit this worthy family three or four times in a year, and always met with a most gracious reception.

I have now finished the first part of these Memoirs, which I wish may afford as great pleasure to the reader on a serious perusal, as they did to me in the writing of them. I know, that every friend of Christ will rejoice and be edified at such astonishing instances of the sovereignty and efficacy of divine grace, displayed in the conversion of so many sinners, and in such ravishing manifestations of the love of God to those who had swum in vice and sensuality, and rebelled against heaven. The profane will meet with awful warnings, the secure and thoughtless will see abundance of motives to rouse them, the ignorant will

will find means of instruction, every sinner will see where his help lies, the mourner will be comforted, and every good Christian animated to a life of faith and hope. I trust God will be glorified, and the interests of religion promoted, by a narrative, which, however meanly executed, is honestly intended for the honour of the exalted Redeemer, and for magnifying his grace and righteousness; to whom, with the Father, and blessed Spirit, be glory ascribed for ever. Amen!

## P A R T II.

### C H A P. I.

*The author visits the most noted towns, and collects striking anecdotes. The history of the adventures of a lady who pursued learned studies in a male habit, and of those of a handsome maid-servant.*

**A**FTER Miss C——m's untimely death, having resolved to visit the chief places in the kingdom for the benefit of my health; the next spring after, I set out on my travels, and had the pleasure of seeing all the worthy gentlemen who had assisted me in paying the last duty to our dear deceased friend. I had for some time carried on an epistolary correspondence with them all, and found, to my great joy, that they persevered in an attachment to the cause of religion, amidst all the reproaches thrown on it by wicked and profane men. But Mr M——, now a celebrated physician, was my favourite friend and distinguished companion. I was in use to visit him four times, and some times oftener, in a year, and to reside many days at his house, we being happy in one another's company and conversation. Though I

visited the metropolis, and all the noted towns in the kingdom ; yet it is not my intention to give a description of any of them, or of their antiquities, churches, town-houses, government, &c. as these particulars ingrossed little of my attention. In every place I endeavoured to cultivate the acquaintance of the evangelical clergy, and of the friends to the religion of Jesus Christ, for my improvement in Christian faith and love. In these excursions I collected many remarkable histories and affecting anecdotes, which would furnish materials for many volumes, and afford no small entertainment to all who fear the Lord, and regard the salvation of their souls. As I have nothing remarkable of my own to communicate to the world, I shall present the reader with a few of the most distinguished anecdotes I met with, as a proper conclusion of the above memoirs ; reserving the rest for the subject of other two volumes, if the Lord spare my life to finish what I intend.

I have already in chap. IX. given an account of Mr T——s's suspicions of a certain young gentleman with whom he was acquainted, being, from certain circumstances therein related, a lady in disguise. I shall therefore give an account of that lady, and the several striking anecdotes she furnished me with.

Several years after Mr T——s's death, travelling homeward after an excursion of several months, I overtook on the public road, after breakfast, a very well-dressed comely gentleman, attended by a servant in very neat livery, both on horseback. We entered into an agreeable conversation ; and, after travelling some hours, we arrived within sight of a fine country-seat ; which the gentleman told me was his house, and very politely invited me to dine with him ; assuring me,

me, I would see no company but his wife, and three young children. On alighting, I was conducted into a very elegant dining-room; and the gentleman went to call his lady, to whom he obligingly introduced me. After mutual compliments, fixing my eyes on the lady, I was persuaded she greatly resembled the young gentleman whom my friend suspected to be a woman; and I observed she looked at me very earnestly, not without betraying some modest blushes. As dinner was not quite ready, I spoke to the lady as follows. "Madam, I am much obliged to this gentleman and you, for the polite and courteous reception you are giving to a stranger. But, Madam, the more I look at you, I cannot but flatter myself I have seen you, or one very much resembling you, some years ago, in a city far distant from this, though in another dress. As your complexion and features very much resemble a lovely gentleman whom I have seen, I will be obliged to you, if you will be so good as inform me whether my suspicions are just or not. Perhaps you may also recollect having seen me. I beg pardon, Madam, if I am in a mistake." To this the lady, smiling, replied, "Yes, Sir, you have seen me frequently; and I have been oftener than once in your company. The day before I left the city you refer to, I was in your friend Mr T——s room, being invited by Mr M——, and heard him, with very great pleasure, deliver a most excellent speech to the gentlemen there assembled. That speech had such an effect upon me, that I resolved immediately to execute a resolution I had previously made to return to my own country, and throw off my disguise." I answered, "Madam, I rejoice at the pleasant opportunity of seeing you again, though in a very different dress. My dear deceased friend began to suspect, from certain cir-

cumstances in your behaviour, that you was a woman, and desired me to call for you next day at your lodgings, and invite you to visit him again. I called accordingly for you in the afternoon, but found you had left the town in the forenoon." I then repeated to her what had passed betwixt Mr T——s and me, with the discourse of the maid of the house where she lodged, relating to her. Upon which she replied, "Your excellent friend's suspicions were well founded; and the account the girl gave you was literally true. As I hope you will continue with us for some time, I shall, after dinner, give you a particular account of my life, with the reasons for disguising my sex, and pursuing masculine studies." I made my acknowledgments in the most obliging manner I could; and told her Ladyship, I would do myself the pleasure, if it would not be inconvenient, to lodge with them that and the following day. She thanked me for the favour, as she politely called it.

After dinner, the attendants and children being removed, and none remaining but the gentleman, lady, and me; she addressed me as follows.

"Sir, as my husband was intimately acquainted with all the transactions of my life, he being a few years older than me; I don't scruple to satisfy your curiosity in his presence. You will, no doubt, be much surpris'd to find, that a young woman appeared in man's apparel, and, in that dress, spent some years in the study of learning; and be curious to know what were my motives for acting so very extraordinary a part. I shall therefore endeavour to gratify that curiosity which such an odd phenomenon cannot fail to excite.

"My father is a gentleman of character and fortune, and lives in the neighbourhood; and my

my husband is my cousin-german. My father has a numerous family of children, and I am his eldest daughter, but not his first-born, as I have a brother older than me. I was from my birth a lively, brisk, and handsome girl; and was beloved by my cousin, now my husband, from my tender years, as he was brought up with me. I don't know how it happened, but so it was, that I was never happy but in his company. I had naturally an aversion to dolls, and such playthings and entertainments as girls are addicted to. I therefore partook of all the diversions and recreations that my cousin amused himself with; and he was equally fond of me. I hated the female dress, and was always slovenly in it. Petticoats, stays, and caps were a burden to me; and so was the needle. I often wished that I had been a boy like him; and sometimes secretly put on some of his cloaths, in which I made a good appearance, to the satisfaction and entertainment of my cousin. As soon as I was capable of speaking, I was sent to the same school with him, and, chiefly by his assistance, I soon learned to read English perfectly. When I was seven years of age, as my father and mother were continually chiding me for the slovenliness of my dress, which was become more and more irksome to me, and as they well knew I had a genius and a vast ambition for learning, having made some progress in Latin under the direction of my dear cousin; I one day took occasion to tell my father, that I hated nothing more than petticoats, and every other part of womens dress; that I never expected to make any figure as a girl, but hoped I might do it as a boy; that I had no taste for female amusements, but my sole delight was in books. I expressed my desire, that he would condescend to humour me in my design of prosecuting

secuting literary studies ; that as I abhorred a girl's dress, he would order proper boy's cloaths to be made for me, and, to conceal the change, put me to a grammar-school at some distance, along with my cousin, who would take care of me. He answered, " Thou art a masculine girl indeed, and must at any rate be a boy. I shall consider your proposal, and talk of it to your mother ; and, if she will consent, I shall indulge your inclination." The same day mamma rallied me a good deal on my whimsical proposal, as she called it ; and used a variety of arguments to dissuade me from my design. But all she could say was ineffectual to divert me from my favourite project. My cousin was consulted, who gave cheerfully into the scheme. It was then resolved, that we should both be sent to —, a town where all branches of education are taught by very able masters. In a day or two after, as soon as I had rose out of bed in a morning, mamma privately dressed me in a suit of cast cloaths belonging to my cousin ; and finding that both she and I liked my appearance in that dress, and that it was possible my sex might be effectually concealed, called papa, who was exceedingly fond of me in my boyish apparel. Being stript of these cloaths, much against my inclination, I was told, to my comfort, that I and my cousin should be sent away early next morning. Accordingly my mother awaked me at three that morning, and dressed me in my boy's cloaths. The chaise being ordered to attend at the garden-door, papa, my cousin, and I, went into it ; and the first day we travelled near fifty miles. Next morning, having arrived at a large town, my father sent for a tailor, and ordered him instantly to get ready for me two new suits of cloaths, of such colours as I myself fancied. They were brought to our lodgings

gings in the evening, together with shoes, stockings, shirts, and every thing I stood in need of. The following morning we prosecuted our journey, and, about noon, arrived at the place of our destination. As my name is Fanny, I, at my father and cousin's desire, assumed that of Francis, and took the surname of my cousin, who is nephew to my mother, and was to pass as his brother. My father procured us lodgings in a respectable and religious family, recommending to the landlord, a worthy Presbyterian clergyman, to instruct us carefully in the principles of Christianity, and superintend our behaviour; and ordered us constantly to lie in separate beds; which order we religiously observed. Having placed us at school, settled every thing relating to our education and board, and given us his blessing, accompanied with wholesome advices and fervent prayers, he set out on his return home. On his arrival it was given out, that I had gone to London to live with a rich aunt, a widow; and that my cousin was sent to a distant school. To prevent all discoveries, he had ordered a stranger to drive the chaise; so that no one in the family, not my eldest brother, was privy to the project.

"We continued at school above six years, in which time we made considerable progress in learning, having been taught Latin, Greek, French, Italian, writing, arithmetic, and several branches of the mathematics; and my dear husband cannot refuse to own, that I was as diligent, and made as good progress, as he. We lived in perfect love and friendship, as if we had had one common soul, studying to please and oblige one another. Between the sixth and seventh year, when I was on the eve of the fourteenth year of my age, we mutually signed a paper, importing, that as we had dearly loved one another from our  
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tenderest years, had similar tempers and dispositions, and seemed to be made for one another; we therefore, in the presence of God, took one another for husband and wife, promising and engaging to love one another as such; that when I should be eighteen years of age, our marriage should be regularly solemnized, but that we should abstain from consummation till that event. From that period till we were actually married, we loved and treated one another as married people do; but never bedded.

“During the period above mentioned, we were lodged and boarded with an eminently pious and faithful dissenting minister, my father chusing to put us under the care of such an one, as he is a dissenter himself. Under this worthy man we were most religiously educated, and taught the principles of Christianity, according to the Assembly's Shorter Catechism, the questions of which we were ordered to commit to memory, and repeat part of them to him every day. He illustrated every question by a short explication, and deducing proper inferences from the truths therein laid down; and then reduced the substance of his explications into a number of subordinate questions, teaching us to make proper answers. When we were thoroughly master of this catechism, he instructed us in the Larger Catechism, and Confession of Faith, all of which we learned to repeat almost verbatim. He then, for our further instruction, ordered us to read Ridgley's body of divinity, which is an explication of the larger catechism; Berrystreet sermons, which is a compend of practical divinity; Guyse's, Jennings's, and Doddridge's sermons to young people, Flavel's fountain of life and method of grace, Traill's sermons, the Marrow of modern divinity, Marshall on sanctification, Jenks on submission

to the righteousness of God, several pieces of Dr Owen, Charnock, and other eminent dissenters writings; and from time to time examined us in relation to what we read. He ordered us to pray twice a-day, each of us apart; and caused us regularly attend his family-worship evening and morning. We attended his ministry every Lord's day, both forenoon and afternoon. He was a most evangelical and spiritual preacher, in-somuch that we never heard a better. I hope we were both converted to God by the ministry of this good man; and retain to this day the savoury impressions of religion that we imbibed in our youth; making it our business, through grace, to walk in the ways of the Lord, by a regular attendance on gospel-ordinances, and the sacrament of the Lord's supper, by sanctifying the holy Sabbath, maintaining the worship of God in our family, instructing our children and servants in the things that belong to their peace, and living as heirs together of the grace of life.

“ At the expiration of our seventh year at School, my father visited us, and made inquiry after our progress in religion and learning; when our good landlord, in his presence, examined us as to our knowledge of the languages and sciences, and the improvement we had made in Christianity. My father was so well pleased with our proficiency, that, besides immediately paying the clergyman all arrears of board, he made him a present of fifty guineas, as a reward for the extraordinary pains he had taken upon his dear children, as he called us. At this place we shewed him the paper which we signed. He approved of it, exhorting us to love and regard one another, but strictly prohibiting us to bed, or use any familiarities with one another, till we were actually married. He then removed us to London, my coun-

fin inclining to study law for his amusement. I staid with him in London for near nine months, applying myself diligently during that time to the learning of music, dancing, the learned languages, and attending an academy for studying divinity. There being informed, that the university of — was a place famous for learning, I, with the consent of my father and cousin, proposed to spend two or three years at it for my further improvement. I attended near three sessions in that place, during which I waited on all the philosophical classes, and the lectures in divinity; and made conscience of regularly attending gospel-ordinances dispensed by the most orthodox clergy I could there find.

“ About twenty months before I left that place, I, some how or other, contracted an acquaintance with Mr T—s, whose handsome person, fine parts, and polite address attracted my regard. But his vitious life, and excessive attachment to lewd women, offended me very much. During that time I don't remember to have been in any public house with him or any of his companions except four times, nor in bawdy-houses above twice, having both times been inveigled into them under the character of their being sober houses. I always led an abstemious life, and never took above three or four glasses of wine at any one time, with these profane gentlemen. I shuddered at the sight of strumpets, and turned away my eyes from beholding their lewd and vile behaviour: I always clandestinely slipped away from these meetings; and would never have gone to one of them, but for the restless importunity of Mr T—s, who, to confess my frailty, was the only person, except my dear cousin, to whom I ever had any attachment; but which I endeavoured to repress, and easily got the better of. As he frequently called

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at my lodgings, I as often took occasion to chide him for his dissolute life, representing the great sin and danger of such a perpetual course of dissipation, and earnestly exhorting him to abstain from fleshly lusts that war against the soul. He would often confess, that the life he led was very scandalous and wicked; but his desires after women were so violent, he could not refrain from the fair enchanters; that he hoped he would not always pursue such a course, as he intended, upon his return home, to marry a very amiable and virtuous young lady, with whom he had been in love from his tender years. I told him, that the very consideration of his having an amiable mistress, all whose charms he would ere long possess in the marriage-bed, ought to be a restraint on his lawless and vagrant lust; and that he should reserve himself for that lady, who, I did not doubt, was every way worthy of him. He would answer somewhat warmly, "Oh! that I could! O that I were as pure and undefiled as I was some time ago! But I am afraid I shall never be reclaimed from vice, and recovered to purity and virtue." I used every argument I could collect, from either scripture or reason, to dissuade this lovely young gentleman from leading a life of lewdness; which sometimes drew tears from his eyes; and I was not without hopes that he might be mercifully reclaimed. He would sometimes express his surprise, that I, who appeared to him a handsome well-made youth, could abstain from tasting the pleasures of women, which he represented to be very exquisite. I told him, I was of a very dull and frigid constitution; that I was in love with learning, esteemed intellectual pleasures preferable to those of the flesh, and was resolved never to meddle with women. I remember one day I surprised him very much, when I told him,

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that I was dead to all the beauty and charms of the finest women I ever saw; and that I never had the least hankering or desire to the prettiest and most accomplished daughter of Eve. It would now appear, from what you have told me, that my conduct appeared to him in a very odd light; and that his after reflections upon it made him suspect me to be a woman. The truth is, I had been most religiously and virtuously educated; I had early tasted of the grace of God; I had made it my great business to live in his fear: and as I had solemnly, in the presence of God, taken my dear cousin to be my husband; I resolved, through grace, to cultivate the utmost purity of body and mind, carefully abstaining from every incentive to levity and lust, and preserve my body pure and unspotted for him, as I knew he would do for me: and so we came into one another's arms pure from any outward defilement.

"All the time I was at the university, we constantly corresponded by letters, giving one another the endearing epithets of husband and wife, expressing our warmest wishes for each other, in the tenderest manner, and suggesting the best advices that occurred to us relating to our conduct and most important interests. We also endeavoured to comfort one another, under the languors of a painful absence, by a narrative of such adventures and anecdotes of importance as fell under our observation, or in which we happened to be engaged. Sometime before I left the university, my cousin had returned from London to this house, which he caused to be repaired and elegantly furnished, his father and mother having died in his infancy, appointing my father to be his sole guardian. He wrote me several pressing letters to return home, expressing his ardent desire to have our nuptials duly celebrated, and representing

presenting that he could live no longer without me. As I could learn little more, and as I longed as passionately to be in his arms as he could desire to be in mine, about four or five days before the last time you saw me, I wrote him, signifying, I would set out on my journey homeward in a few days; and in my next would name the precise day. I at the same time wrote my honoured mother my intention of returning, and desiring her to provide me proper female cloaths of every sort, giving her the best description I could of my person, as a model for making them; and hinted my design of marrying my cousin immediately. About that time Mr M——, who sometimes visited me, told me, that he had several times gone to see Mr T——s of late, and was highly instructed by his religious conversation, and earnestly pressed me to visit the dying youth. I accordingly fixed that memorable day, and Mr M—— accompanied me to and from his room. I was extremely delighted with his long discourse, and the pathetic exhortations therein given, blessing God for so remarkable an instance of the efficacy of divine grace. From that moment I resolved to return instantly home. I regretted I ever had any acquaintance with his companions, or ever witnessed any of their lewd scenes, which were most abominable to me, though I had had never any acquaintance with them but through Mr T——s. I began to be ashamed of disguising my sex, a piece of conduct which I dare not now justify; as the practice of it, were it to become common, would necessarily be very pernicious to the interests of virtue and chastity. I also reflected, that I was dealing injuriously by my worthy husband, whose tender affection to me, and his anxiety to have me in his arms, were pathetically delineated in every letter. I therefore determined

that night directly to return to my lovely husband. I accordingly wrote him a very affectionate letter, in answer to one I had received from him that day, informing him, that my tender love and regard to him would not permit me to stay any longer from him; that I would begin my journey next morning; and, if health permitted, I expected to reach a town I named the third day after; desiring him to meet me there, and to entreat my honoured parents to accompany him, with proper cloaths for me. Accordingly next day I went off very abruptly, and, by the favour of Providence, reached the place of my destination by six in the evening. A few minutes after, my dear parents and husband arrived, and received me with transports of joy. My mother had brought all sorts of female apparel for me, and next morning dressed me in my new attire; in which indeed I made but a very awkward appearance, but with which my husband was extremely delighted. As he had explained the whole transaction to my parents, who cheerfully consented, a licence was obtained, we were married that day, and our marriage was consummated at night. Next day, after breakfast, we set out for my father's seat, where we arrived a little before noon. I was joyfully received by all my brothers, sisters, and other relations, who were assembled on this occasion, they not having seen me for eleven years. After passing a few days at my father's seat, we came to this house, where we have almost constantly resided ever since, blessed in one another's company and conversation. I have born him the three pretty children you saw at table, and I am happy in them. I have endeavoured to repair the want of a female education by a diligent application, and can now perform every piece of women's work as well as if I had learned it

it in my younger years. A female dress, however, by long disuse, is still irksome to me; and I make but an awkward appearance in it: but I endeavour to keep myself neat and clean, to please my dear husband, loving him, and being tenderly beloved by him. In some journeys I have made with him, by his permission, and for ease and convenience, I have put on my manly dress; and once I attended him to London in that garb, but threw it off on my return.

“ As to the girl in the house where I lodged in —, I must inform you, that I never had any other apartment in that place. The landlady was an old woman, who spent her whole time in reading and devotion. The maid had been with her for about a twelvemonth before I came to the house. As she appeared to be a sensible and religious girl, I soon became very intimate with her, and would sometimes converse an hour or two with her in an evening. She told me she was about twenty-two years of age when I came to the house; that she was the daughter of a country-clergyman, who died in her infancy, leaving her mother a poor widow; that her mother also dying a short while after, she was reduced to great want, but educated by a distant relation; on whose death she was obliged to betake herself to service. She was a genteel pretty girl, and always dressed very neatly. There was something very amiable in her looks and behaviour, which engaged my attention to her. She spent most part of her time in spinning and sewing, and acted very faithfully to her mistress. It was her constant custom to rise very early and sit up very late, to read the Bible and religious books. To try her, I one evening asked her very gravely, if she knew any thing of the passion of love, or had a suitor. She very modestly replied, that she ne-



ver had been in love, nor had any young man courted her; that she was acquainted with very few people in that city, and seldom went abroad; that she was afraid of men, who often, under the pretence of love, had base designs upon innocent, unthinking girls. She then told me, that a gentleman who lodged in my room for some months before I came to it, had made several attacks upon her, by fair promises, wanton speeches, offers of money, endeavouring to kiss her, and being guilty of some acts of indecency and rudeness; that she highly resented his conduct, and argued with him as to the evil of such practices, but to little purpose; scarce a day passing but she was plagued by him. The last time was one night when her mistress was abroad. As she had been for some time past in use to have his bed made, fire lighted, and slippers placed by the bed-side, she had that night forgot to draw the curtains close. He came in, and, finding her mistress was abroad, immediately called her. She had no sooner got into the room, than he bolted the door; and as she began to draw the curtains, laid hold of her, and threw her on the bed, using her very rudely and indecently. She now concluded she would be ruined beyond recovery; she however struggled, and cried aloud till she was ready to faint. When by his superior strength, and putting a handkerchief to her mouth, to prevent her crying, he had almost effected his purpose, they heard a loud knocking at the door; upon which he let her go, saying, Speak not a word of what has happened, or it shall fare worse with you. She found her mistress at the door, whom she considered as one sent from heaven for her deliverance. Next morning, when she went into the gentleman's room, to light his fire, she told him, that as she had of late suffered a series of base and  
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indecent usage from him, she was resolved not to expose herself to the like treatment for the future; but would inform her mistress of his ungentlemanly behaviour, and desire her either to dismiss him, or provide another servant. "For," added she, "I plainly perceive you are bent upon my ruin, and that nothing will satisfy you but robbing me of my virgin-honour. Be assured, Sir, that I never will prostitute my chastity to you, or to any other man whatever. I fear God; and will never defile myself with impure embraces." The gentleman then owned he had behaved very basely and shamefully toward her. "I am sorry for what I have done," added he; "I find you are a modest girl; and, upon my honour, believe me, I will tempt you no more. And, as an evidence thereof, I make you a present of these five guineas, which I give you as a reward of your virtue; and I think you deserve them much better than if you had complied with my vile purposes. Mally," continued he, "as you are a handsome girl, I advise you to be on your guard against young men, especially those of higher station than yourself, and fly from them whenever they begin to talk of love. Your safety lies, not so much in resisting and arguing, as in making a speedy retreat." I thanked him for his present and good advice; and told him, I hoped he would observe his promise faithfully. He did so, and behaved afterwards to me in a very civil and complaisant manner; and, at his departure, gave me three guineas more, with good advice." But, continued I, "Mally, it is impossible but a girl of your age must have some desires to our sex, which will excite in you an inclination to a change of your state, as, I dare say, you would not chuse to live and die an old maid." "No doubt, Sir," replied she.

" I have such desires, which are common to mankind, as you perhaps have to a lady ; but I endeavour to bridle these desires, and banish them from my mind." " But," added I, " Mally, I have never had any communication with women ; but a certain companion of mine, who has not lived so innocently, has told me, that the pleasure attending an intercourse between the two sexes is very agreeable, and may therefore cause one, however modest, at least wish to be married." I don't question the truth of it," replied she; " but whatever my ideas of such an affair may be, or whatever may be my wishes, I seldom give place to such thoughts, but make things of greater consequence the subject of my meditation." " Well," replied I, " Mally, thou art a good and virtuous girl. I love thee for what thou hast said, and done. I am younger than you ; and let me tell you, believe me as you think proper, that I never have seen, nor ever expect to see a woman, for whom I have had, or ever will have the least desire, no not for marriage." This she thought was a paradox, and unnatural. " It may be so," said I ; " but I am of a cold and dispassionate disposition. Therefore, Mally, you need be under no apprehensions from me ; I may do you good, but I never will do you any harm." As a testimony of my regard to the good innocent girl, I forced her to take three guineas. Indeed I found she very well deserved any favours I conferred upon her ; for as, by the bounty of my predecessor in the room, she had purchased many good cloaths, so, with her mistress's consent, who was fond of the girl, she laid out what I gave her in learning writing, sewing, church-music, and a little dancing, and buying some excellent books in divinity ; so that she became a very accomplished girl. I observed she was care-  
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ful in sanctifying the Lord's day, and praying evening and morning. I took a great deal of pains in instructing, and had many serious conversations with, her. She came in time to be one of the most knowing and experienced Christians I ever knew. In short, I preferred an hour spent in conference with this amiable, religious girl, to all the mirth and madness of assemblies and playhouses. As Mally had several acquaintance of her own sex, who were persons of merit and religion, she made me acquainted with them; and I spent a good deal of my vacant time in conversation with her and them. I visited several sick people with this girl, which furnished me with several very remarkable and entertaining anecdotes, to divert my dear Henry under the languors of my absence; as he was in use to entertain me with his adventures, all of which afforded me great pleasure.

"When I told this lovely girl of my sudden departure, she was overwhelmed with the greatest grief, and fell a-crying. She said, "Ah! I shall lose my best friend on earth, a truly Christian friend, who instructed me in the way of the Lord, and with whom I had sweet fellowship in the duties of religion. I shall now be left alone, and perhaps exposed to the vain conversation, foolish speeches, smutty talk, and rude assaults of some ruffian. Wo is me, Sir, for your departure, whom I love above all the men I know. The Lord support and comfort me under so heavy a loss." I endeavoured to allay her grief, assuring her I would write her soon, and inform her of something that would surprise her. She would very fain have attended me to the place where I was to step into the post-chaise; but I would not permit her. When I took leave of her mistress and her, and put a guinea in her hand; as

I could then spare no more, the tears trickled from her eyes, and she could not refrain from weeping aloud.

“ Agreeable to my promise, about three months after my settlement here, I wrote Mally, acquainting her, that I was really a woman, tho’ in man’s apparel, giving her some of the reasons of that disguise, and was now married to a gentleman who had loved me from my infancy; and desired her to inform me of all her adventures since I left her. She returned me an answer, importing her suspicions of my sex, from certain circumstances which she mentioned, and which I thought I had taken effectual care to conceal from her observation; though she said she was afraid to give me any hint of her suspicions. She congratulated me on my marriage, with warm wishes for my temporal and everlasting felicity. She then informed me, that her mistress had got another lodger soon after my departure, who used her very uncivilly and rudely for some time, making almost daily attacks on her chastity, which had embittered her life; but that the young gentleman, finding all his attempts to be in vain, had acknowledged his offence, and said he was thoroughly convinced of her virtue and honour, loved her passionately, offered to marry her privately, and earnestly solicited her consent: but that she had hitherto refused, though he continued to make the most affectionate addresses to her; that she was firmly persuaded of his reformation, and the truth of his regard to her, and really loved him; but that as his father was alive, and might be provoked to disinherit his son, for marrying one so far inferior to him, she was afraid of hearkening to his proposals. She concluded with asking my advice.

“ I advised her prudently to encourage his  
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suit, but by no means to marry him, either publicly or clandestinely, till she was assured of a comfortable settlement. She wrote me some time after, that her lover had gone to the country; but that every week she received from him the most passionate and loving letters, containing protestations of his unalterable love to her; and that, in the last she had from him, he informed her, that his aged father had fallen ill, and it was feared he would die of the disease. "If," says he, "this event shall happen, to my great grief, as he has always been a very affectionate parent to me, you may expect soon after to see me, I hope to our mutual satisfaction." Some time after she wrote me, that about a fortnight after the date of her last, her lover had sent her a letter, informing her of his father's death and burial, and his succession to his whole fortune. "I will," says he, "see you in eight days, and hope you will now have no objection to the making me completely happy in the possession of what I esteem far preferable to fortune, your religion, worth, and virtue." He accordingly visited her on the day appointed, took her from her state of service, laid out a considerable sum in buying all manner of fine cloaths for her, caused her dress in an elegant manner, and put her to the dancing-school for a few weeks. He placed her in elegant lodgings, and gave her a great sum of money to defray her expenses. He continued to visit her every day in a most affectionate manner, for about three weeks; at the end of which he told her in a morning, that he must immediately go to the country about business which would admit of no delay, but would return that day month, and have their marriage solemnized that very night. To convince her of his sincerity, as she fell a-weeping, he introduced a respectable gentleman

gentleman to her, to whom he recommended her as his beloved mistress, and future spouse, and directed him to have the banns proclaimed the Sunday immediately before; adding, "I will be regularly married, according to the laws of the country." He then took an affectionate leave of her, and wrote her every week during his absence. The gentleman to whom she was recommended, took particular notice of her, and invited her to dine and sup every day with him, his wife, and children. On the Lord's day immediately preceding his expected arrival, the banns were thrice proclaimed. He arrived in town the very day he had fixed on; they were married that afternoon in the gentleman's house, by one of the city-ministers; and, after supping there, removed to her own lodgings, where the marriage was consummated. He grew daily more and more fond of her, and laid out a large sum in the purchase of more fine cloaths, rings, and jewels for her. She took occasion one day to ask him, that as he was now convinced she came into his arms an unspotted virgin, and at no time had shewn any signs of levity and wantonness, what were his motives for those repeated rude attacks he had formerly made upon her, and for his after change of behaviour? He told her, he was thoroughly convinced of her untainted purity and virtue, and highly valued the possession of so rich a treasure; that he had never defiled himself with the embraces of women, having endeavoured to curb his passions; that, being smitten with her beauty the first day he saw her, he was seized with a violent passion for her; that his pride dictating to him, that a servant-maid was a match too low for him, he was hurried by excess of passion, in opposition to reason and conscience, to tempt her as he had done; that, even in his most

most passionate moods, he secretly wished she might not comply with his importunate desires, as that would have infallibly ruined her; that he blessed God, who had enabled her courageously to resist all his attempts; that conscience smiting him for what he had done, perceiving the grief his treatment occasioned to her, and finding he had a real love to her, he had proposed to make her his wife; that her refusal increased his opinion of her good sense and merit; and though his love to her continued most excessive, yet reason suggested to him the propriety of submitting to a delay of completing his happiness, till he was comfortably settled. "And now," continued he, "the long-wished-for time arrived, when, by the goodness of God, I became possessed of the most lovely and virtuous woman as my lawful wife, and in her embraces have felt all the pleasures of the connubial state. I hope we shall continue to esteem and love one another most tenderly till the time appointed by God for our separation shall come, which, with submission to his holy will, I wish may be at a late period; as I hope long to enjoy my amiable Mally, in whom I discover new beauties every day<sup>\*</sup>. A short time after this she accompanied her husband to his country-seat, and was received by all his friends and acquaintance with every mark of the most cordial affection and regard. Every

<sup>\*</sup> I had afterwards occasion to be intimately acquainted with this lady, who is the most extraordinary person, for piety, judgment, and good sense, of any of her sex that I have known. I used to visit her frequently. She furnished me with materials for the third part of these Memoirs, in a series of anecdotes that will not be found inferior to any related in these volumes. Happy is the man that findeth such a wife, for he is blessed of the Lord.



body loves Mally, and some ladies of even noble rank have not thought it unbecoming their high station to visit this sensible woman, who is a real ornament to her sex. She continues to correspond with me, and entertains me with a recital of all her adventures, which afford great pleasure both to my dear Henry and me. I must inform you, that she hath already born two pretty children, who are the darlings of this agreeable couple. Her husband's love to her rather increases than diminishes; and it is his custom to make her a valuable present at every birth. Happy those who are so equally and affectionately matched. It will be worth your while, Sir, in your travels, to visit this incomparable woman, who, for sense and piety, as well as a graceful appearance, is inferior to none of the most accomplished ladies in this country.

" Thus, Sir, I have satisfied your curiosity, by giving a particular account of my own life, and that of the servant-maid who expressed so much regard to me. I am happy in a husband and children, and am possessed of every blessing I can desire. My former studies are not without use even in my married state, as my dear Henry and his Fanny sometimes spend whole days in reviewing the beauties of a classical author, and examining the subtilties and niceties of the arts and sciences that delighted us in our younger years. But our principal time has hitherto been, as I hope it ever will be, devoted to the business of religion, that having begun in the Spirit, we may not end in the flesh. We have a very large library, furnished with the best books in most languages, which afford us a noble entertainment; but the sacred scriptures, approved expositions of them, with books in divinity and devotion, have the preference. And I must inform you, that as we were,

were, for a number of years previous to our happy marriage, engaged in a mutual correspondence by letters; so, for our improvement in knowledge and writing, we maintain the same correspondence still; which is chiefly confined to the resolution of cases of conscience, remarks on passages of scripture, illustrations of the fundamental doctrines of the gospel, and meditations on a variety of subjects. We generally each of us write an essay once a-week on some subject, in the form of a letter to one another; which, after a full examination, I collect into a book, in the order they are written. We resolve to continue the practice, as it tends to our pleasure and profit. We are not much troubled with visitants, except our own relations, who are generally people of the same disposition with ourselves. Thus our time passeth pleasantly away, in studies that tend to our spiritual improvement, and in preparation for the future state. Now, Sir, I will be obliged to you for an account of your friend till his death, and of your own adventures since that period."

In answer, I told this excellent lady, that I was greatly obliged to her for her entertaining narrative, and highly approved her manner of life, which would afford her and her happy husband much more rational pleasure and satisfaction, than one spent in a perpetual circle of diversion, races, routs, visits, and assemblies. I then gave her a particular account of my friend's behaviour from the time she saw him to his blessed death; and having the memoirs in my pocket, I read to her all his speeches, even that she had heard, his letters, dying behaviour, and the interview I had with his friends. The lady and her husband expressed the utmost pleasure at the narrative, said they were highly edified by it, and pressed me to  
publish

publish it, as what might be very useful for promoting the interests of religion and virtue in this licentious age. As to my own adventures, I told her, they were by no means important ; that, being of a weak constitution, it was my custom to travel in the fine season, and visit the noted towns in the kingdom, where I had become acquainted with many good people of different denominations, with whom I corresponded, and picked up several remarkable anecdotes, which I would make a proper use of.

## C H A P. II.

*Extracts from the epistolary correspondence of the female student, and her lover. Henry's account of the happy fate of a young country girl, that had been debauched and abandoned by her betrayer.*

**T**HIS amiable lady, after tea, told me, that, with the permission of her husband, she would indulge me with a reading of the literary correspondence she held with him at the university. "As," says she, "we both preserved our letters very carefully, I collected them, after our marriage, and copied them into a book, and we sometimes entertain ourselves with the perusal of them. Perhaps they will divert you, and you will find in them a few interesting anecdotes and histories, not unworthy of your notice, which you are welcome to add to your collection." This excellent family having supped early, and worship being ended, I took leave of the gentleman and lady for that night, and retired to the apartment allotted to me, being curious to peruse the large volume given me. I read it till two in the morning ; and having risen about five, I had glanced the whole of it before breakfast. I found

found in this volume of letters the warmest effusions of love and friendship, the sublimest strains of devotion, a string of excellent advices relating to the conduct of life and government of the passions, sensible and judicious observations on the conduct of Providence, and several very entertaining anecdotes. I shall first of all give a few extracts from the letters, and then select some of the most striking anecdotes; with which I shall conclude this second part of these memoirs.

The epithets Henry and Fanny give one another in these letters, indicate the great love they bore to one another; and the transcribing them might afford entertainment to some readers; but I must pass them.

Henry's first letter to Fanny after her arrival at the university, begins thus: "My honey, my love, I have been seized with a deep melancholy since you left me; which disables me from prosecuting my studies with that ardour I would incline. When I was blessed with your charming company, study was an agreeable amusement; but now it is become unpleasant. If I am so dull for the want of my dearest jewel for a few days only, how shall I bear your absence for two years and a half? Oh! that you would shorten the time, abridge the period you have fixed to your absence, and bless a loving husband with the company and conversation of his dear wife. I can have no other comfort during so killing an absence, but in the exercises of religion. O, that my heart were weaned from you for a time, that I might bestow it upon the Chief among ten thousand, who hath written his love to my Fanny and me in characters of blood! O, to love him with all my heart! O, to have my affections centered upon him entirely, as the sole object of my highest love and most elevated affection!"

Fanny answers, " My dearest husband, I have been as melancholy, since the fatal day I left you, as you can be. To be deprived all at once of your charming company and instructive conversation, was peculiarly afflicting to me. I have often said, How shall I spend near three years at a distance from the handsome youth whom I tenderly love? how support a separation from one whom I considered as my beloved instructor and guardian, and now as my affectionate husband? But I submit to the will of Providence. I am too young to come into your arms, and too unexperienced to manage a family. Time flies away with eagles wings; and the joyful day of our meeting, never to part till death, will come. Mean time, till the longed-for day arrive, let us pursue our studies with unremitting diligence; and our acquirements in learning will render our society the more agreeable, even at those years when the fancied charms of my person shall fade, and solid friendship succeed to the raptures of love."—

In another letter Henry addresses her thus: " My lovely Fanny, I cannot spend two hours without thinking of you, and longing to have you in my arms. When I have been abroad all day, and come to my apartment in the evening, where you used to cheer me with your entertaining conversation, and I used to take you on my knee, and kiss your rosy lips, and miss you; a heavy dulness seizes me. I cry, Where is my amiable cousin, where the dear object of my heart? I smite my breast for parting with such a treasure of judgment and good sense. I sigh and mourn; but console myself that she is mine, and the happy time will come when I shall possess all your charms, and enjoy pleasures that will not cloy. Lord hasten the blessed day, preserve  
my

my love from evil, and guard her from every danger: May the watchful eye of Providence be over her; and the God of grace be her portion and guide for ever."——

Fanny answers: " My beloved Henry, heaven support you under all the dull hours you pass without me. My love to you is unchangeable, and daily increases. I think of you every hour; I regret my distance from you, and wish I were with you. I say, Haste, sluggish hours, and pass more swiftly, that my dear Henry may embrace me in his arms. How long is it to the joyful day, when I shall sit on thy knee, and say, Thou dear object of my early love, I am thine. Mean time let me possess my soul in patience, and quietly wait till the Lord's time come. If Heaven sees it for our good, I have no doubt but we shall meet in peace, and be happy in the enjoyment of one another. The Lord preserve us from overloving one another, and fixing our sole affections on what will ere long be food for worms, when he himself should have the chief place in our hearts. He is infinitely worthy of our love, whose love to us hath swum through fire and water, hell and wrath, to fix upon us, loathsome and vile sinners, polluted and abominable creatures."——

Henry writes: " Would you know, my fairest object, how I spend my time in your melancholy absence? I rise at five every morning, allot half an hour for prayer, read a portion of the blessed Bible, sing an hymn, and then pray again. After breakfast I ply my studies, which, after dinner, I pursue till six; when I retire to a Christian friend's house, to spend the evening till nine, or repair to my room, where I read sometimes history, but oftener divinity; and close the day as I began it. Nor will my fair-one suspect, that I forget her in all my applications to the throne  
of

Indies, and said he had made a handsome fortune, came home, and resided a few weeks at our house. He pretended he loved me, and often said he would marry me. I told him, if he was in earnest, I did not doubt but my father would give his consent, though I was rather too young, and that he ought to inform him of his design. He said, he would. He took all opportunities of being with me, expressing the warmth and sincerity of his passion; and I own I was fond of him. One day, when all the family were abroad, without my knowledge, he came into my room; and, after making solemn protestations of unalterable love, and solemnly promising to marry me, desired the last favour. I fell a-trembling, and argued with him to let me alone; and, if he had any love for me, reserve asking favours till our marriage. He proceeded to use indecent freedoms with me; when I endeavoured to fly, but could not, as he had locked the door of the room. Being rudely attacked, I cried; but he told me, crying was in vain, as there was no person in the house. After struggling till my strength was spent, he basely completed my ruin. I then threatened to inform my parents of his base and ungenerous usage of me. He earnestly begged me not to do it, promising solemnly he would in a few days carry me off to London, and marry me there. I was foolish enough to believe him, and was prevailed on to let him repeat his guilt. Having desired me to pack up all my cloaths, he conveyed me and them clandestinely one evening out of the house, to a post-chaise which he had hired. To prevent a pursuit, he ordered the driver to push on; and we never rested till we got to London, where he hired lodgings in Long-acre, and we passed for married persons, he always calling me his dear Julia. Being

ing thus in his power, and having no friends in the city, I earnestly solicited him to fulfil his promise, telling him he could not but be assured of my honour till he robbed me of it. He put it off upon very frivolous pretences, from time to time, till he quite abandoned me. One morning, at breakfast, I told him, that unless he married me that day, I would never bed with him more. He called the landlady, paid what rent he owed, and said he was going out, but would come home to dinner. However, I never saw him again; he going off, with only leaving me a few shillings. The same day he sent me a note by the penny-post, informing me, that he was just going to embark for the East Indies; that he now loathed my embraces as much as he had formerly solicited them; and that I might go upon the town. Finding myself thus brought to ruin by this base wretch, and having no friends to apply to, I was overwhelmed with the greatest grief and misery. I told my landlady what had befallen me, who indeed, good woman, pitied me. For some time I lived by money arising from the sale of some cloaths; but I soon found, if I proceeded in that way, I would be stark naked. I shuddered at the thoughts of going upon the town, and trembled at the guilt and horror of prostitution. To prevent perishing, I went out two evenings, and received supply each time from two gentlemen and ladies who passed me. As I had got no victuals this day, I came out, and luckily applied to you. I have wrote again and again to my parents, giving them a just account of all that has befallen me; but they will not shew me any favour, saying, I am a scandal to their family. What shall I do? I tremble to think of being a prostitute; and what way shall I live? I would do any thing to be preserved from such infamy. I am willing to submit to the low-  
est



est service, rather than be exposed to the brutal lusts of men. O Sir, and you Madam, have pity upon a wretched young woman, who has been basely betrayed by a vile miscreant." I was affected with the poor girl's narrative; and asked her, if she owed her landlady any rent for her lodgings? She answered, About twenty shillings. I then inquired, if she had saved any other cloaths than those upon her? She replied, she had. Mrs — said, " 'Tis a pity the poor girl were not redeemed from her misery, and had a place." I then told the lovely girl, I would do all that lay in my power to serve her; and<sup>d</sup> that in the mean time I would conduct her to her lodgings, and converse with her landlady, it being then past ten. To this she very readily agreed. I had a long conversation with the woman, and found every thing the poor girl had said to be strictly true. I paid what arrears she owed, and gave her a guinea, charging her not to go abroad till I visited her again. I began to think, that a lady whom I knew, wanted a young woman as a governess to two pretty girls, her daughters; and perhaps this might be a proper place for the unfortunate Julia. I went directly to this lady's house, and found she was not yet provided. I told her my business, and concealed no part of the girl's story. As she wanted to see her, I conducted the girl to her Ladyship next day. She was prepossessed in favour of the girl at the first sight, and desired her to come to her house next morning, and bring her cloaths along with her. Having learned that she wanted a few necessaries, I gave her a couple of guineas to purchase them: for which kindness she gave me ten thousand blessings. I introduced her next day. She behaved so modestly, decently, and religiously, that she was very much beloved. She is a sensible; well-disposed girl;  
and

and Lady — is happy in her. I have promised to write her father and mother."

Henry continues the girl's story as follows: "I wrote a long letter to the girl's father, as I had promised, giving a particular account of his daughter's misfortune, as she had informed me; and of what I had done for her; and begged him to be reconciled to her. He returned me an answer, expressing his obligations to me, and his forgiving her; and promising to come to town in a few days. He came accordingly, and called for me. I introduced him to his daughter. She fainted at the first sight of him; and being recovered, the scene between them was very affecting. She begged forgiveness on her knees, which he cheerfully granted. Lady — insisted, that he should not remove Miss Julia, promising to treat her as if she were her own child, and give her very handsome wages. At my entreaty the father agreed to let her continue. He is a worthy, religious gentleman. Some time after, calling at Lady —'s, Miss Julia told me, that a few days before, walking with the young ladies towards Lincoln's-inn-Fields, in Great Queen-street, she met with her betrayer, who confessed the wrong he had done her; told her, he had been for several weeks inquiring for her, but could get no account where she was; earnestly begged to know where she lodged, having something of great importance to disclose to her. She told him, she was very happily settled in a good family, and that she would have nothing to do with one who had behaved so basely and barbarously towards her. He owned all the said with some visible concern. Upon his importunate entreaty, she told him, that he might write to her, directing the letter to be left at a house she named. Next day she received a long letter from him, which she gave me to read.

In it he told her, that he had not embarked for the East Indies, having no such intention; that he had lived some time in a course of lewdness and dissipation, which had thrown him into a slight fever; that his illness had brought him to reflect on his former wicked life; that his conscience smote him for his sin in the injury he had done to her, in first debauching and then leaving her, without performing his promise of marrying her; that he was impressed with a deep sense of his guilt in that matter, and could not be easy till he made her satisfaction; and that he could not have been induced to such measures, but upon full conviction of her untainted chastity and honour, and of his affectionate love to her; that it was now in her power to determine his fate, by forgiving the great wrong he had done her, and by a hearty reconciliation; and that if she should reject his suit, he must be miserable, as he could not but lead a distracted life without her. "I am willing," says he, "to marry you in the most public manner, to settle my whole fortune upon you, and to give a just account of all my affairs to any person whom you shall please to appoint to talk with me. I will not wait upon you without your permission; and if you are afraid of being with me alone, I shall submit to visit you in any place you shall name, in the presence of any gentlemen or ladies you please to fix upon. And as an evidence of my repentance, and real regard to you, I inclose you a bank-bill of 500 l. to employ it as you please; which I make you a present of, with a declaration I never will redemand it, though you should be so cruel as to reject me for ever. But I hope you will be merciful, and spare your sincere lover."

"Miss Julia then told me, she had prepared an answer to him, but that she would not send it without

without my approbation, as she had already got that of her lady. In her answer, she very elegantly describes the horror and rudeness of the attack made upon her, the base and hypocritical means he used to induce her to comply with a repetition of his guilt, his prevarication and perjury in breaking the oath and promise he had made her, and his barbarity in abandoning her to ruin and misery, in a strange city, where she had no friends, with his wicked counsel to her. She tells him, that as he now appeared to be sensible of his gross offence, as she hoped for pardon from that holy God whom she had offended by complying with his libidinous purposes, she from the heart forgave him, and wished God might have mercy on his soul. She further tells him, that she was not yet convinced of his reformation, and regard to her; but if his intentions were honest, and he was become a new man, she would consent once more to an interview with him in the lady's house where she was honourably entertained, provided he would first converse with me, and be introduced by me, whom she describes as her guardian-angel, that had rescued her from infamy and prostitution. I told her, I approved of her answer; and desired her to add, that he might call at me next day at three o'clock afternoon. She did so, and sealed the letter; which I took the care of. He called upon me at the hour appointed. I found him to be a gentleman aged between thirty and forty; and could not but rally him on the injury he had done the poor girl. He acknowledged his offence in the most mournful strain; and told me, he would submit to any conditions I would prescribe to him. "Pray, Sir," answered I, "how do you propose to recover the good graces of, and accomlish a marriage with this lovely but injured girl?" "Why, Sir," replied

plied he, "I am possessed of 20,000 l. in East-India stock, and 10,000 l. in South-sea annuities, besides a considerable sum lying by me in notes and specie. All this I am willing to settle upon her, if she will consent to marry me. I will marry her in the most public manner, and give my solemn promise to treat her as my beloved wife; and it will be a pleasure to me, to have you, Sir, and her lady, present to grace our nuptials." He shewed me the securities for his money, and earnestly pressed me to conduct him to the darling of his heart. I told him, I was satisfied of his honourable intentions, and would do every thing in my power to promote his business: I conducted him to Lady —'s, and introduced him to Miss Julia, who received him very coldly. But when he had expressed his repentance for his base and vile usage of her, with a flood of tears, and made a serious proposal of marrying her, and behaving to her as a virtuous and amiable wife, she began to relent; and said, "I forgive you, and pray that God may graciously do so too. As to what I am to do further, I shall be entirely directed by my lady, and this worthy gentleman, who has been my preserver and protector." I then told her, that my advice was, that they should marry, and bury all past injuries in conjugal embraces and endearments. The lady declared herself of the same opinion. But, added Miss Julia, "I shall consent too, provided I obtain the consent of my worthy father." "Well answered, Miss," replied I; "I shall this night write him a particular account of what has happened, and doubt not but I shall procure what you want." I wrote her father accordingly; and received an answer, granting his full and hearty consent to the match. A licence was applied for, and the parties were publicly married in St Bride's church.

church. We dined at Lady —'s, and in the evening went to a furnished house the bridegroom had taken in St James's street, where we supped, and the parties were formally bedded. I have visited them frequently since, and find them excessively fond of one another. He has settled his whole fortune upon Julia, and the issue of the marriage. Though the poor man has been bred up in ignorance of religion, the fruits of Julia's instructions begin already to appear, in a sincere disposition that he shews to the ways of God. He offered to repay me what money I had given his dear wife, as he calls her; but I would not take it. He forced me however to accept a rich gold watch, which he said I might keep till I got a lady. This watch I reserve for my lovely Fanny, as a present to her on her marriage-day. Thus has this affair ended, I hope, in God's glory, to the benefit of the parties, and to my inexpressible satisfaction."

C H A P. III.

*Fanny's affecting account of the dying behaviour and happy death of a young amiable maid-servant.*

Fanny, in one of her letters, entertains Henry with the following story. "Some time ago I was earnestly importuned by my favourite Mally, to go along with her to see a poor girl who, she said, was apparently dying. We found her lying on a mean bed, in very great distress. I expressed my sympathy to her, and gave her a guinea to procure necessaries: "I thank you very kindly, good Sir," replied she, "for so great a kindness shewn me in my extremity. I have been long sickly, and long for my dissolution, that I

may be with Christ, which is far better than being on a sick-bed. A sick-bed, did I say? nay, far preferable to all the boasted happiness of this world. I expect salvation through the grace and righteousness of the matchless Redeemer, whose communion with me turns this bed into a bed of roses and perfumes. I am so ravished with the love of my lovely Lord Jesus, that I scarce feel any trouble, and think I am sometimes in heaven. Thus hath the Lord dealt with a very great sinner, and an heir of hell." I then asked her, how old she was, how long she had been ill, and if she had met with any remarkable occurrences in her life. She answered, "Sir, I am twenty-four years old, have been sick six months. I have, since I was fifteen years of age, been a servant; and my life has been diversified with no remarkable anecdote, but one, which I shall immediately inform you of. I was born of poor but godly parents, who brought me up in the nurture and admonition of the Lord. I hope the Lord implanted his grace in my soul in my tender years; for I had always a veneration for religion, and could never be prevailed on to spend my time in vain and idle diversions. When I was near fifteen my father and mother died, recommending me with their dying breath to the gracious care of an over-ruling Providence. All their effects were scarce sufficient for defraying the expense of their funeral. I was obliged to apply for service; and got into a good family, who set a room to a gentleman. For the first three years I was very well, the service being easy, and my master and mistress very kind to me. During that time they had a good old gentleman for a lodger, who spent most part of his time in reading and devotion. He was very civil and obliging to me, frequently in-

cting me, and giving me some pence. At last  
 fell sick, and died; and, on his deathbed, in  
 fence of my master and mistress, gave me  
 guineas. I was always esteemed a handsome  
 . Next we got a fine gentleman, who was to  
 only a few days, and give a good rent. I  
 erved, that this gentleman frequently looked  
 ne; but I took no notice of it. The evening  
 ore his departure, my master and mistress were  
 pad, but expected home to sup with the  
 aleman. He came in before them, and find-  
 no-body in the house but me, he fell a-kiss-  
 , and using other indecencies towards me. I  
 roved him for such scandalous behaviour, and  
 rged him, in the name of God, to let me a-  
 e. He still persisted in using vile indecencies,  
 ich shocked my modesty not a little. I cried,  
 he stopped my mouth. I knocked on the floor  
 h my feet, but he held them. I made such re-  
 ance to his lewd attempts, as threw me into a  
 use sweat. I cried incessantly to God for pro-  
 tion; and entreated him, for heaven's sake,  
 to violate my virgin honour. He was deaf to  
 entreaties, and at last forcibly ravished me. I  
 d him, he had ruined me, and God would  
 sue him for such barbarous usage to a poor in-  
 cent girl; and prayed him to repent in time.  
 this my master and mistress came home.  
 ame induced me to conceal from them the ca-  
 sity that befel me, though they observed me so  
 uncommonly melancholy; for I was naturally  
 a cheerful disposition. In the morning my  
 e deflowerer went away, and, at his stepping  
 the door, put into my hand five guineas, say-  
 g, "I am sorry for what I did to you; but I  
 pe you'll forgive me;" and so went off without  
 answer. It being then near the term, I gave  
 my service, and took a room, seldom going  
 abroad.



abroad, except to the church. I was afraid I might be with child. But this did not happen to be the case. I spent half a year in mourning over my affliction, and in acts of devotion; but finding my money very sensibly decrease, I thought proper to engage in service again; and got into a very good family, where I lived till this illness seized me. No more attempts were made upon my person; but several proposals of marriage were made to me, all of which I rejected, in consequence of a resolution I had made, after my sad disaster, that no man should ever use my body as a theatre of lust, either in fornication or marriage. I supported myself with the consolations of religion under the heavy affliction that God had exercised me with. For some time I was terrified that I had sinned in this vile affair; but when I considered, upon a thorough review of what had happened, that I had no activity therein, but was passive, after the greatest resistance I could make, I could not charge myself with sin, though it was a melancholy and trying affliction. I endeavoured to banish the thoughts of it from my mind, not considering it as a sin I should be accountable for, and to wrestle earnestly at a throne of grace, that the Lord, in mercy to my soul, might preserve me from any further exposure to the lusts of men.

“ About two years after this affliction, a grave gentleman called for me one day, and told me; that having been in London, he met with a gentleman, who gave him five guineas to deliver to me, as an evidence of his regard to me. Since that time I have not heard of him. My health after this began to decline, and a slow consumption seized me; so that my blooming complexion gradually faded, and my strength sensibly diminished. I, however, continued in my service as long

as I was able to do any thing. About six months ago I took this poor apartment ; and this very day all the money I had saved, was exhausted, when you, Sir, was generously pleased to supply me ; which supply I consider as sent from heaven. Though I am very low in body, yet my soul prospers ; my joy centers in God my Saviour ; I know in whom I have believed. I believe, that through the grace of the Lord Jesus Christ I shall be saved ; and that when I put off the earthly house of this tabernacle, I shall have a building of God, a house not made with hands, eternal in the heavens. I disclaim all my own righteousness, as filthy rags ; and look for justification and redemption through the blood of the Lord Jesus. As for you, Sir, you are but young ; O flee youthful lusts that war against the soul. Remember God in your youth, and apply to the study and practice of real religion. Make sure of an interest in the covenant of grace, and of being established on the sure, the precious stone laid in Zion. Sir, if you really fear God, as Mally persuades me, I beseech you to remember me in your addresses to the throne of grace, and I hope I will not forget either you or her : and pray be so kind as to visit me often."

" I was struck with this account of the poor girl. I visited her every day, and seldom left her without blushing at my own ignorance of the things of God, considering the advantages I have enjoyed, when I compare my proficiency in religion with the high attainments of this poor young woman. One day she, with great importunity, prevailed on me to pray with her. I must own, to the praise of the giver of all good, that the Spirit helped my infirmities, and my soul was greatly enlarged in the duty. After prayer, the sick woman took me by the hand, and said, " I bless

bless my God for the assistance he graciously vouchsafed to you in this duty. I hope you are one of the children of God, whom he will preserve from snares, sin, and apostasy, through faith, unto salvation. I recommend you to the God of all grace, and pray you may improve daily in the knowledge of the mystery of Christ. As for me, I live by faith upon him; I trust to the promises of the new covenant, which he that is faithful will perform. I long for deliverance from all my spiritual adversaries, and the relics of corruption and unbelief in me; and I hope that, in the sight of faith, the Lord will make me conqueror at last."

"Another day this young saint said to me, "Blessed be God, that Christ came to seek and save that which was lost. All mankind were ruined in the first Adam; but Christ, the Second Adam, appeared in the end of the world to put away sin by the sacrifice of himself. By his obedience and satisfaction alone we must be justified. We have all an hankering toward the old covenant, and we naturally go about to establish our own righteousness, refusing to submit to the righteousness of God. Nothing less than the mighty power of God can undeceive us in this matter, and induce us to submit to a borrowed righteousness, saying, In the Lord have I righteousness. Oh happy those who have seen the insufficiency of all their own works to recommend them to God, and, accounting them as good for nothing, have renounced them all, and taken hold of the righteousness of Christ, as that which alone will justify them in his sight, and acknowledge they are indebted to free grace for their whole salvation. O dear Sir, let Christ, the resurrection and the life, be your life; for it is eternal life to know him; and he is the true God, and eternal life;  
and

and this is the promise that he hath promised us, even eternal life. Our natural life depends upon him as our creator and preserver; he only implants spiritual life in us, and maintains it amidst all our deadly corruptions; and he gives us the earnest of the life to come. O dedicate your life to the Lord Jesus, who died, that you might live; and assure yourself, that a religious life is the only safe, honourable, and joyful life; the only life that will afford comfort on a deathbed. The Lord himself bless you."

"After this Betty (that was the young woman's name) grew daily weaker, and at last gave up the ghost in my presence, retaining the full exercise of her judgment to the very last, expressing her dependence upon the righteousness of the all-sufficient Redeemer, as her only title to happiness. She often said, "O my dear Redeemer, be with me in the furnace, in my last extremity; for death is seizing me, and will bring me to the grave. O, fill me with the consolations of thy Spirit, and grant me victory over this king of terrors." Her last words were, "Now the conflict is over, and I triumph and rejoice in Christ's victory. To thee, O God, I commit my soul, and shall soon see thy face in glory. Lord Jesus, receive my spirit." Just when she had spoke these words, she expired, with a pleasant smile on her lovely face; and, without all doubt, entered into the joy of her Lord. She left all her cloaths to Mally, and to Peggy another religious maid, ordering them to sell as many of them as would be sufficient to bury her, and apply the rest to their own use; and desired, that I would carry her head to the grave. Finding the expense of the funeral would scarcely amount to 4 l. I defrayed the whole charge, and permitted the young women to take all her  
cloaths.

cloaths. I only took her Bible, and her books, which they earnestly pressed upon me.

“ Upon the whole, I have much pleasure in what I did to this heir of glory; and cannot but say, O, that my dear Henry and his Fanny were but as ripe for heaven, and had as much experience of the grace and love of the Lord Jesus, as this amiable young woman had. O, that we may live as she did, that we may die the death of the righteous, and our last end may be like theirs.”

#### C H A P. IV.

*Fanny's affecting narrative of the horrible state, conversion, and blessed death of a shopkeeper's apprentice.*

**I**N a posterior letter Fanny relates the following very affecting story. “ My friend Mally invited me a few days ago to visit, with her, a young man dying of a fever, but quite sensible, in terrible agonies of conscience for a wicked life, who lodged in the same stair with us. As there was nobody with him, and Mally told him she had brought a gentleman to see him, I approached his bedside, and asked what was his disorder. He said, it was a fever, which would soon bring him to death, and plunge him into the ocean of wrath. I answered, God forbid; for though he were a great sinner, the mercy of God in Christ was very great, and that he should make that his plea. I begged him to give me some account of his life, assuring him that I would give him the best advice in my power. “ Sir,” answered he, “ my history is very short, as my life has not been long, but a very wicked one. I was born in the country, and received a pretty good education. When I was fifteen, I was sent to this place, and bound

bound apprentice to a shopkeeper in the broad-cloth and silk way. As I was naturally of a cheerful and sociable disposition, I soon contracted too many acquaintance, some of them not the best; who perverted my morals and principles. I had small sums remitted me by my father; but these being insufficient to defray the charge of my company-keeping, I had recourse to borrowing from my companions; but being dunned for payment, and not having cash to give them, I fell on the base method of secreting some of my master's money, by stating accounts paid in cash lower than they were. These villanous practices, which never were detected, furnished me with small sums, which I spent in drinking and whoring. It is needless to give you a particular account of my lewd and abandoned life. It is sufficient to say, that I seldom passed an evening without drinking, and satisfying my lust in the embraces of a whore. I laughed at all religion, and mocked every thing sacred and serious. I paid no regard to the sacred name and day of God, but dishonoured the former by vile oaths and execrations, and dedicated the latter to the most infamous practices. I spent five years in this vicious course, and am now about twenty years of age. A few days ago, after spending a considerable part of the night in ebriety and lewdness, I was, on my awaking from sleep, seized with this fever, the forerunner of hell and damnation." I stopt him, and said, "Sir, I own you have led a very ill life; but many others have been as wicked as you, and yet have been saved. You are a sinner, but Christ is a Saviour, and came to save the chief of sinners. His blood is sufficient to cleanse from all sin, and he is able to save to the uttermost." "I refuse not," he hastily replied, "all you have said: but he did not die for me. I mocked at his sacrifice,

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trampled his blood under foot, and derided his person. He will have no mercy on such a sacrilegious rebel, such a monster of wickedness and abomination. No; his mercy is clean gone; and pure, unmixed wrath lies in store for me. There is nothing between me and the devouring mouth of hell, but the brittle thread of life, which this fever will soon cut; and then I shall be ruined for ever." "O Sir," replied I, "the Son of God calleth you to believe in him; believe therefore in the Lord Jesus Christ, and thou shalt be saved." "Oh!" said he, "that I could believe; and oh! that the offended and affronted Son of God would save me. But I cannot believe; for my heart is hardened against him. I know it is needless: for incensed justice will pursue me for my reviling the divine Majesty, and contemning all the displays of his wisdom, love, and grace in the salvation of ruined sinners. Justly do I deserve to perish, who slighted the overtures of mercy, and had pleasure in unrighteousness. Will ever the holy God, and his immaculate Son, admit into their favour such an unclean beast as I have been, who placed my supreme felicity in wanton dalliance with abandoned prostitutes? No; I see the rod of God lifted up to beat me, and the sword of justice sharpened to run me through. Oh! wretch that I am! O that I had never been born! Wo's me, what shall I do? Oh! that I could fly to God; but he is my adversary, and will not regard me." "Oh! Sir," replied I, "you justify the Lord in what he hath done to you; and you think you deserve damnation. That we all do. But there is still hope in Israel concerning this thing. I therefore charge you to receive Christ as the only propitiation for your sins; as your Saviour and Redeemer. Throw all your guilt and filthiness upon him, and fly to his

his unspotted righteousness, as the only cover and shelter for your guilty soul. This is the command of God, that you believe on the name of the almighty Saviour. Behold, his arms of love and mercy are stretched out towards you ; stretch out then your withered hand to receive him. He is the author of faith ; cry to him, that he may give you this faith, and take away your unbelieving heart." He replied, " Sir, fain would I believe ; I would give ten thousand worlds, were I master of them, for one act of faith. Lord, enable me to believe, that thou callest me ; Lord draw me to thee ; pluck me as a brand out of the fire. Oh ! Sir, there is no mercy for me, I feel all the horrors of hell in my conscience, and I shudder at the dreadful leap from this life to the place of torment. What shall I do ? Hell from beneath is opening its mouth to receive me ; and the flames thereof are burning within me. I am ready to die for ever. O holy offended God, be reconciled to me through Christ ; and let thy tender mercies speedily prevent me. Glorify thy infinite name ; O magnify the exceeding riches of thy grace, in rescuing me from the guilt of sin, and wrath, and hell." On this terror sat on his looks, and his visage was horribly ghastly. I said, " O Sir, continue to cry to the compassionate Saviour : for great are his tender mercies. It is his office and business to save sinners ; and as vile sinners as you have been made the trophies of his victorious grace. He still calleth you, even at this eleventh hour ; O then accept of him as your Saviour that died for you. Besiege heaven with your cries, and take it by violence. The merciful Redeemer has mercy in store for you ; and his blood will cleanse you from all sin " He then cried out, " What shall I do to be saved ? I know I am commanded to believe ; but I cannot believe.



believe. O merciful Jesus, take hold of my heart, and draw me to thee. Then he lay quiet a little. I proposed to him to pray. "O charitable action!" said he, "O Sir, pray that God may be gracious to me a lump of hell, and a child of the devil." I fell on my knees at his bedside; and prayed about a quarter of an hour, with considerable enlargement of soul; and rose up, impressed with a belief, that God would shew mercy to this heir of hell. I told him, I hoped God would hear his cries, and the prayer just now put up for him, but especially the cries of the adorable Mediator's blood, to which he should look. He said, "Dear Sir, you pray in faith, and with assurance; but my prayers and cries are those of unbelief, extorted by felt misery, and the dread of deserved vengeance. Oh! that I could pray in faith, not doubting of the glorious salvation of God. O that he would bring his righteousness near me, and impute it to me! O that he would renew my heart, and sprinkle my conscience with the peace-speaking blood of Jesus!" As it was late, and I proposed to depart, he said, "O dear, charitable Sir, pray to God for vile me, if yet I may find mercy. I am afraid I will be in hell ere the morning-light. Ply therefore a throne of grace in behalf of the vilest of mankind, if peradventure God will have mercy on me."

"On this I left him. Mally and I spent a considerable part of the night in prayer for this poor youth. Both she and I must own, to the praise of the divine goodness, that the Lord shined upon us in prayer, and gave us all manner of freedom in pleading for the salvation of this poor distracted sinner. And I must inform you, what is very remarkable, that when we rose from our knees the last time, these words were impressed on our minds with great force, *I have heard thee in an accepted*

*cepted time, and in the day of salvation have I succoured thee.* On which we both said, "Blessed be the Lord for his marvellous loving-kindness in such a gracious intimation of his saving purpose." As soon as we could, we called at the young man in the morning; but found him much worse, and not likely to live many hours. He told me, he had slept little all the night; and during the short time he had got any rest, he dreamed he was in hell, with the devils and damned spirits, suffered such torments as he could not describe in human language, and waked shaking and trembling, like one in a severe fit of the ague. An elderly woman, that had sat up with him, informed me, that he moaned all the night, and during his sleep cried out horribly, saying, "O Satan, thou hast got me; I am ruined for ever; I must be a child of torment and horrible pains while eternity runs its endless course; I am in the hands of the living God, and the curse of an affronted and incensed Saviour is now poured out upon me in an unquenchable fire of boiling wrath;" that on this he awaked all shaking, with a dreadful, ghastly countenance; so that, she said, she was terribly frightened, and on the point of flying from him. I then knelt by his bedside, and endeavoured, in prayer, to recommend this poor despairing youth to the infinite mercy of God, and was smiled on therein more than formerly. When I had done, these words came into my mind, *Behold, now is the accepted time; behold, now is the day of salvation.* I then told the dying youth, that I was fully assured, deliverance for him was very near, and that God, whom he had so highly offended, would make him a signal monument of his rich and distinguishing mercy. I next addressed him as follows. "O sinner, believe in the Lord Jesus Christ. I charge you, in the name of the ~~Lord~~ God,

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God, and our almighty Redeemer, to throw your polluted soul into the hands of an all-sufficient Saviour, and to believe that he died for you in particular, that he shed his precious blood for you ; and that nothing is left for you to do, but to take the benefit of Christ's death, in the gift of free salvation." On this he cried out, " Almost thou persuadest me to believe. Oh ! that I could ! Lord, I believe ; help thou mine unbelief." After a short pause, he said, " Does not a holy and gracious God say in his word, *Turn, O backsliding children, and I will heal your backslidings ; only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.*" On which I said, " Yes." He hastily proceeded, " I confess all my transgressions ; I have sinned grievously against the Lord ; I am unworthy of his mercy ; and though he should sentence me to everlasting wrath this moment, I could not but subscribe to the equity of the sentence of condemnation. But there is mercy with thee, O gracious God, that thou mayst be feared. Behold, I come unto thee ; for thou art the Lord my God. Blessed be God for Jesus Christ. In him I have peace, and shall have redemption through his blood." He then said, " O dear Sir, praise the Lord on my account, for saving me from the wrath to come, for taking away my sin, and making me a vessel of mercy. O magnify the Lord with me, and let us exalt his name together. O praise his matchless mercy, unparallelled love, and superabounding grace to so abominable and unworthy a sinner." I then proposed to him to pray again, when he said, " O dear Sir, pray to the God of all grace, and forget not to ascribe high praises to the gracious Lord, for his wonderful redeeming love to my soul." I prayed with great freedom, and was in raptures all the time, celebrating

celebrating the praises of the efficacious and sovereign grace of God in Christ. After this, he said, "O dear Sir, you spoke the language of my heart. I said Amen to every sentence. I bless God you ever visited me, as you have been a messenger from heaven to me. I pray that God, of his rich grace, may requite all the kindness you have shewn to a perishing, but I hope now a saved sinner." I left him with a pleasant smile on his face, saying, I would soon return. I went to my room, to return thanks to God for the merciful change made on the young man; and was impressed in spirit, that he would die in an hour or two. When I returned to him, he accosted me thus: "O taste and see, that God is good. His mercy is over all his works; he hath magnified his mercy to me. I feel, yes, I feel his love, I shall be saved by the blood of Jesus, and cleansed from all my damnable sins. He hath covered me with his unspotted righteousness; he hath spoken peace to my soul. I detest and abhor myself; I repent in dust and ashes. O how shall I exalt my adorable Redeemer? how shall I celebrate his amazing love and wonderful mercy? Praise him, O my soul; bless him, every thing that hath life. Wonder, O heavens; every saint and angel wonder at his unparalleled love to the most abandoned blasphemer that ever lived. And wonder, O my soul, at the love of a Saviour, who has rescued thee from the vengeance of eternal fire, and that dreadful load of guilt that would have sunk thee into the bottomless pit. But my time is come, death hath begun his siege; and will soon batter down the frail tottering body." We now perceived a sensible alteration upon him; and that he was in the agonies of death. I then prayed for a gracious and comfortable dismissal to him, and that the Lord would receive him

to glory. The Lord breathed on me in prayer, and refreshed my own soul, as well as those of Mally and the landlady, the only persons present on this occasion. When I had done, I looked at him, who had now a very pleasant countenance, and thought he had departed; but, to my surprise, he opened his lips, and said, "The conflict is over; I die the greatest monument of mercy; I shall see the Lord, my merciful and glorious Redeemer. Lord Jesus, receive my spirit." He then expired. I went away struck with wonder at such an amazing and remarkable instance of the grace of God in the salvation of so vile a sinner; and praising the Lord, that he had honoured a poor young girl to be useful to him in his dying moments. Thus I see it was not for nothing that the Lord sent me hither, in a disguised dress. Bless the Lord, O my soul, that he hath honoured one of thy sex, to be the instrument of speaking comfort to a wretched despairing sinner, and persuading him to fly to the exalted Saviour. I sincerely wished, that all the lewd and debauched sinners in this city had been witnesses to this glorious display of sovereign grace and love, in rescuing a notorious sinner from the very mouth of hell. I paid my last duty to the young man, by accompanying his corpse to the grave; and, during the whole of the awful solemnity, was sweetly refreshed with the manifestations of God's love to my own soul. I wish it may be as well with my dear Henry, to whom I wish every blessing."

C H A P.

C H A P. V.

*Henry's account of the conversion and happy death of a country-gentleman, the great fortune he left to his kept mistress, with her after virtuous life, and comfortable marriage with a gentleman in London.*

**H**ENRY, in a continued series of letters to his Fanny, entertains her with the following very pleasant story. "I told you formerly, that your account of the dying penitent was very agreeable to me; and that I considered it as a fresh incitement to work out my own salvation with fear and trembling. I also told you, that I would inform you of another instance of the glorious effect of the gracious power and rich grace of God in the salvation of an unclean and ignorant sinner. I shall now give you a circumstantial account of the whole affair, with the happy effects thereof toward several persons deeply interested therein.

"About two years ago, Mr —, a gentleman of a pretty considerable fortune in a neighbouring country, came to study law in the same inn with me, and with the very same view, not as a profession, but an amusement. He did not appear to be very rakish, except in the unaccountable practice of swearing, and visiting some of the women of the town. He was of an obliging and engaging disposition, and he contracted an intimate acquaintance with me. We were often together; but I would not by any means accompany him in his lewd frolics, and often dissuaded him from them, but in vain. About a twelvemonth after he came to town, he went to the country for a few days; and having had the address to debauch, and carry off from her parents, shop-keepers

keepers in a country-town. under a solemn promise of marriage, a very beautiful and amiable girl, aged about seventeen, he brought her to London, placed her in genteel lodgings, bought her many fine cloaths, gave her plenty of money, and kept her as his mistress, daily visiting her, and, so far as I can learn, was faithful to her, except in a few vagrant amours with some of the most celebrated courtezans. About a year after he brought this girl to town, he was seized with a slow fever, under which he languished for some time, and then paid his debt to nature. Some days after he fell sick, he sent for me; and told me his case; that a physician he had employed, had expressed his doubts of the issue of his trouble, and that he himself was persuaded it would prove fatal to him. I exhorted him to make the best use of his time, and to cry incessantly to the Lord for pardon of all his sins. I reminded him, that I had frequently dissuaded him with great earnestness from indulging swearing and whoring, as they would be bitter in the end; but that he would not hear me. He answered, that it was too true; that he had been bred up in ignorance of religion, seldom going to church, or reading the Bible; that ever since he was eighteen years of age, he had been excessively addicted to women, and had debauched several country-girls, some of whom had born children to him. He then gave me a particular account of his seducing his kept mistress; and then added, "I know I have been a very great sinner, and deserve nothing but hell and damnation. Though ignorant of Christianity, yet I derided it; I never read the Bible, but to mock it, and make it the subject of ridicule, but not in your hearing. I foolishly imagined, that my happiness lay in a free indulgence of my passion for the female sex; and that there

there was little harm in careſſing a pretty girl. When I ſwore, I knew not what I ſaid, but conſidered oaths as unmeaning expletives, and ſometimes ornaments of ſpeech. I lived without God in the world ; and never once conſidered, that I was made for higher purpoſes than thoſe beaſtly courſes that I purſued. I have no good works to boaſt of, no charitable actions to ſupport me in the view of death ; but a train of impiety, profaneneſs, and ſenſuality preſents itſelf to my view, which makes me abhor myſelf, and fear the vengeance of the Almighty. I remember, that the word of God expreſſly ſays, that, becauſe of ſuch things as I have done, the wrath of God cometh on the children of diſobedience ; that thoſe who do ſuch things, are worthy of death ; that no whoremonger hath part in the kingdom of God ; and that no fornicator ſhall enter into the new Jeruſalem. What have I then to look for, but a ſentence of condemnation, conſigning me over to eternal wrath and deſtruction ? I have heard, that God is merciful : but what have I to recommend me to his favour ? If I had ever done any good thing, as you, dear Sir, I know, have done, perhaps I might now hope for divine compaſſion ; but my life from my infancy has been a continued traſt of rebellion againſt the Sovereign of heaven, who will, juſtly indeed, debar me from his bleſſed preſence for ever."

I answered, " The account you give of yourſelf, ſhews you have been a great tranſgreſſor, nay the chief of ſinners. You have hardened your neck againſt reproof, and perſiſted in a courſe of horrid impiety. God has not been in all your thoughts ; and things ſacred and ſerious, inſtead of attracting your regard, have been the objects of your ridicule. God is angry with the wicked every day. Every one that is proud in  
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heart is an abomination to that God, who is of purer eyes than to behold iniquity, or look upon sin. The wicked shall be turned into hell, and every one that forgetteth God. What then shall be your lot, who have been hardened in wickedness, and never set the fear of God before your eyes? Dreadful must it be if you die in an unconverted and unjustified state. Yet there is hope in Israel concerning even you. We have heard that the Lord is very gracious, and full of compassion. He is a Saviour as well as the just God. In him compassions flow. What are you then to do? Why, your duty is to look to the mercy of God, manifested to sinners through the blood of Jesus. Mercy has misery for its object, and never deals but with miserable sinners. You are a miserable sinner, and therefore a proper object for receiving the displays of mercy. Worthlessness is the object of grace; and on whom did it ever, on whom will it ever rest, but the vile and unworthy sinner? God is a sin-pardoning God; and has he any to pardon but sinners? Come to the Lord Jesus then, under a deep sense of your vileness, misery, and sinfulness, and he will save you. He came to seek and to save that which was lost; even you that are lost to God, to religion, and every thing valuable. He shed his blood for the vilest and most abominable sinners, that he might wash and cleanse them. O then believe in the Lord Jesus Christ, as made of God to you in particular wisdom, righteousness, sanctification, and redemption. He as a Prophet will teach you the mystery of God and of Christ; he will enlighten your mind in the knowledge of himself, in the great truths of revealed religion; and make you see out of darkness. As a Priest he hath already atoned for the guilt of all that come unto him; he

he will clothe you with his righteousness, justify you by his grace, and give you faith to receive him as the Lord your righteousness. He will implant a principle of life and purity in your soul, killing sin and corruption, and exciting in you love to God and Christ. He will redeem you from all evil; he will subdue your iniquities, and cast all your sins into the deeps of the sea; he will rescue you from the wrath to come, and save you from everlasting burnings. I obtest you then to be reconciled to God. Behold, Christ calleth you, saying, I am God, and beside me there is no Saviour; wilt thou come to me, that thou mayst be saved? Turn then to the strong hold of mercy in Christ. Apply to the fountain opened for sin and uncleanness. Receive Christ into your heart, and he will be your hope now, and the joy of your soul in passing through the valley of the shadow of death. Thou art utterly unworthy; but worthy is the Lamb that was slain; he is worthy, on whose account God should bestow mercy on thee. Thou hast done no good works, thou hast no merit, nor any amiable qualifications to recommend thee to the divine favour. But the Lord Jesus has merit enough for thee and me, and every sinner that will by faith betake himself to him. He came not to call the righteous, people that pretend to merit, proud of their good deeds, like the self-righteous Pharisees; but sinners, to repentance; such as the publican, who had nothing to say, but God be propitious to me a sinner. If merit were the condition of salvation, not a sinner of mankind could be saved. Every sinner has merit enough to deserve hell, but none to procure heaven. We are saved by grace, through faith, which is the gift of God; and we are justified by faith, without the works of the law. It is God that justifieth,

flesh, and he justifies none but the ungodly. Fly then to the mercy of God in Christ, as your sole plea for life and righteousness; and resolve, if you perish, to perish at the footstool of mercy, pleading for grace and the gift of righteousness to you a condemned rebel." He answered, "O dear Sir, you comfort me. I hope God will bless what you have said, and discover to me my misery, so that I may fly to Christ, and be saved by him. O pray for me, that I may be saved in the day of the Lord, and may partake of the mercy of God unto eternal life." I then left him.

"Returning in the afternoon, I found a gentleman whom I did not know, arguing with him as I had done, and calling and persuading him to exercise faith in Christ, as the Saviour of sinners, and a Saviour to him in particular. "God," said he, "hath given Christ to be the Saviour of the world. He has made a gift of Christ to every sinner in the call of the gospel, and warrants and requires every sinner to believe in him. He is exalted on the pole of the gospel; that whosoever looketh to, and believeth on him, may not perish, but have everlasting life. As the manna from heaven was a gift to the camp of Israel, and every Israelite had a right to take and apply it for food; so Christ the true bread is given you from heaven, and you are called and warranted to eat the flesh and drink the blood of the Son of God, as meat and drink to you in particular. As the brazen serpent in the wilderness, which was made by God's express direction, was set up on a pole, that the stung Israelites might look to it, and be healed; so Christ is as really set up in the gospel as the ordinance of God for salvation, that you may look to him, and have all your spiritual diseases healed. Christ says, Look unto me, and be ye saved; for I am God, and there is none else.

else. Look to him then by faith, and he will save you from all your sins. Receive and embrace him, appropriate him to you as your Saviour, and believe on him to the saving of your soul." He replied, "O, that I could receive him as the Lord my righteousness. O, that he would effectually convince me of my need of him, of my lost state without him, my impotency to do any thing for my own relief, and his power and sufficiency for saving me. O, that he would call me effectually by his grace, and reveal his Son in me. But my heart is hard, and cannot elicit one act of faith. I am as unable to remove mountains, as to believe in Christ: but he is the author of faith. Lord, give me the Spirit of faith; and work that faith in me that will apply Christ to my diseased soul. O, to be washed in his blood, and cleansed from all unrighteousness. I have nothing to trust to but the righteousness of God; and oh! that I could build upon that sure and unshaken foundation, against which the gates of hell cannot prevail. I have been crying to the Lord, O hear me in an accepted time; save me from sin, and from the wrath to come. God justifies the ungodly, and Christ came to save even the chief of sinners. O Lord, do thou then save and redeem me from all mine iniquities, that all the praise may redound to thee, and God may be glorified in me for ever. Amen!"

"I began now to have good hopes of this gentleman; and was not a little pleased with what he immediately after said to us. "Gentlemen, I have the greatest reason to be ashamed of the graceless and vicious life that I have led. I abhor myself for all the abominations I have committed, for all my horrid oaths and execrations, my scoffing at religion, and wallowing in fleshly lusts. I hope God will bring me to a due sense of my

great sin and misery, and enable me to believe in the Lord Jesus, the only propitiation for sin. But, Gentlemen, the injury I have done to the poor innocent girl, whom I have kept for a twelve-month past, gives me very great uneasiness. I violently robbed her of her honour, and basely cheated her out of her chastity. I have no reason to think she has been liberal of her favours to others, as in all my visits to her I never found any man with her. I regret indeed, that I made her acquainted with the celebrated Miss —, who is a very abandoned creature, and would use means to pervert her. I am convinced the girl is not of a vicious disposition, as she always received my embraces with reluctance, often telling me, that we were grievously sinning against God. I made her a promise of marriage, which I should have performed; but cannot do it in my present situation. I incline to send for her, that, in your presence, Gentlemen, I may give her my best advice, and persuade her to release me from my promise. I resolve to make my will, settling my whole fortune upon her, except my real estate, which must go to my only brother, now in the East Indies, but burdened with an annuity of 200 l. to Miss Polly —, but upon this express condition, that she will ingenuously confess, that she has had no communication with any other men, and will promise to live soberly and chastely after my decease; but not prohibiting her from marrying some honest man." Then turning to me, he said, "Dear Sir, I will be obliged to you, if you will go for her, as she lives not far from this; and I beg you will examine her by the way." I found the girl at her lodgings; and told her I came from Mr —, who was sick of a fever, and apparently dying. On this she wept, and said, she was surprised he had not visited her for several days

days past, as he was wont to do so every day. I told her, that he desired her to go along with me to his lodgings, as he had something of importance to say to her, before me, and another gentleman then with him. She answered, she was ashamed to go, but would comply with his desire. While she was getting ready, I took occasion to tell her, that Mr — intended to settle his whole personal fortune upon her, and leave her besides an annuity of 200 l. payable out of his real estate; but that he was very anxious to know, if, since her coming to London, she had been faithful to him, without granting favours to any other men, and would promise to live chastely after his decease. "Sir," replied she, "I never was vitiously inclined; on the contrary, I was brought up piously. Mr — forcibly and basely robbed me of my honour, under promise of marriage; and I shall ever repent, that I complied with his shameful proposals. He carried me off from my good parents, and brought me to this city, where he has kept me as his mistress; and being wholly in his power, I was obliged to submit to him, though I never admitted him to my bed without deep remorse and reluctance, ashamed of my life, and wishing to be delivered out of his hands. I own I love him; and often spoke to him of performing his promise, declaring I never knew any man but himself, and had no desire after the conversation of men; but he would not hear me, saying, that though he loved me tenderly, and would never forsake me, yet he could not think of making me his wife, after he had enjoyed me. Sir, I have lived about a twelvemonth in this city, and dare declare before the great God, that I never had communication with any other man; though Miss —, to whose acquaintance he introduced me, often proposed to me to

many obligations to you ; and you are proposing to do a great deal more for me than my utmost ambition could have aspired to. I return you hearty thanks for the charitable settlement you promise to make. On the conditions proposed, I cheerfully release you from the obligation of your promise. I from my heart forgive you all the wrong you have done me, and will pray for your recovery, if the Lord shall be pleased to grant it, and for your eternal felicity." " Dear Polly," said Mr —, " I am pleased with your answer. I think it will be necessary you leave your present lodgings, and go into some sober, religious family, and board with them ; and I hope my friend Mr — will assist you on this occasion." I told him I would ; for I knew a very worthy religious family in the dissenting interest, where she would be very happy. " So much the more agreeable," answered Miss Polly, " as I am a dissenter myself. And it will be a great pleasure to me to be removed from a house, where there are two kept mistresses beside me, whose lewd lives are a nuisance to me." I proposed to step to the family, and make an agreement with them. On my return, I told Mr —, that the family would make Miss Polly very welcome, and use her gently. I then proposed, that Miss should immediately remove all her goods from her present lodgings to those I had taken for her ; and offered to go along with her, to see that justice was done her. My offer was thankfully accepted. But, said I, " Mr —, I think it would not be improper, seeing you have declared your resolution of admitting no more company to you, during your illness, but this gentleman and me ; and as it is impracticable for us to attend you constantly, as we would wish, that Miss Polly should come and wait upon you. She can lie in the ad-  
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joining room." Mr — said, " It will be very agreeable to me to be attended by one whom I dearly love; and I had it in my view to have proposed it, but was backward to do so for fear of alarming her virtue. But, Polly, if you will wait on me, I will think myself happy, and use you honourably in every respect." " Sir," answered Miss, " I think it is both my duty and interest to serve you to the utmost of my power, both by night and by day; and I will never leave you." Mr — then gave me the key of his scrutoire, and desired me to take out of it a purse of 100 guineas, attend Miss to her lodgings, pay what rent she owed, and remove all her goods. I did so; and told the family, that as the young lady was to wait on a sick friend, she could not for some time stay all night, but would come every day to dress herself.

" After our return, Mr — called for pen, ink, and paper, and wrote, with his own hand, his will, to the same purport as he had proposed; but with these alterations, that, in case of the death of his brother, the estate should go to a near relation of his own; in that event burdening it with an additional annuity of 200 l. to Miss Polly. He left his large libraries in town and at his country-house to Mr — and me, after allowing Miss to take out of them what books should suit her taste. He also left to each of us a gold watch, and 10 l. apiece for mourning-rings. He appointed us his executors, and administrators of his estate for one year, and until his brother should return, or remove us. He appointed his body to be interred in the burying-ground in Bushill-fields, without the burial-service; and that only two coaches should attend the hearse; and be filled with gentlemen and ladies of our acquaintance, along with Miss Polly, whom he appointed to put herself in deep mourning.



ing for him, and wear it for six months. The will being wrote, Mr — went out and brought in two gentlemen to witness it; when it was read, signed, sealed, and delivered to me as his last will and testament. Whereupon we left him for that day.

“ We called for him next morning, at ten o'clock; when Miss Polly told us, she had sat up with him all the night, he having been very bad, and slept little; that he spent most part of the time since we left him in prayer, crying to the Lord very importunately for mercy, and in the intervals giving her good advices, which were very agreeable to her; that his physician and apothecary having called, they declared he was much worse than the day before. We sat down, and entered into a long discourse with him, relating to his lost estate by nature, and the salvation to be had by the obedience and satisfaction of the Lord Jesus. He replied, “ Gentlemen, you call and invite me to the Lord Jesus Christ as the Saviour of sinners, and to receive him as my Saviour, for cleansing me from all my sins. I know also that God, and Christ, and the Holy Spirit call me to receive Jesus freely, without money and without price. Oh! that God would accompany his call with efficacious power, and effectually enable me to come to him willingly in the day of his power. O, to be contented to be indebted to the sovereign mercy and grace of God for all my salvation. Lord, eradicate pride, enmity, and unbelief out of my heart, and make me to submit to the righteousness of God. Last night, after earnest cries to the throne of grace, a passage of scripture came into my mind, which I cannot forget, and reflection upon which produces in me a pleasant tranquillity, namely, *I will heal thy backslidings, I will love thee freely.* Now,   
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the accomplishment of this promise in my sweet experience, would fill me with joy and peace in believing. And a little while ago, that word was impressed upon me with some energy, *I have loved thee with an everlasting love, and therefore with loving-kindness have I drawn thee.* Lord, do as thou hast said; and manifest thy love to my soul, in drawing me to Christ, that I may depend upon the spotless righteousness of Christ, as my title to eternal life." After a short pause, he said, "I believe; Lord, help my unbelief. Whence is this to me, and what am I, that the Lord Jesus should thus visit my soul, manifesting his amazing love and grace to me, the chief of sinners; that he should speak peace to my soul, and excite in me a longing to be with him in glory!" He then proposed, that we should sing a hymn with him. This we did, and had much of the Lord's presence in the exercise; and what was remarkable, his voice was much louder than ours. After this he said, "My soul doth magnify the Lord, and my spirit rejoices in God my Saviour. In the Lord Jesus I have peace and joy. Being justified by faith, I have peace with God, through my Lord Jesus Christ; by whom also I have access by faith into this grace wherein I stand, and rejoice in hope of the glory of God. Come death then, come life, I am resigned to the Lord's will. He will perfect that which concerneth me; and will perform the good work until the day of Jesus Christ." We then left him.

"Returning after dinner, we found him in a very desirable and heavenly frame of spirit. Miss Polly took me into her room, and told me, that after we went away in the forenoon, he sat up on the bed, and, taking her by the hand, made an ample confession of the sins and scandalous actions of his life, and particularly of the gross injury  
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he had done to her in stripping her of her chastity, and keeping her as his mistress; that then he prayed, making a large acknowledgment of all his offences and provocations, of his swearing and blasphemy, mocking at religion, the tract of uncleanness he had lived in, both in town and country, his great guilt in debauching young girls, particularly her, his profanation of the Lord's day, and neglect of religion; and concluded with a very importunate crying to the Lord, that he would pardon and remove all his sin and guilt for Christ's sake; that he would extend his mercy to her soul, and cleanse her from the guilt she had contracted in her lewd commerce with him; that he would make her a Christian indeed, and preserve her from snares and temptations after his decease: That he was very pathetic in prayer; that floods of tears dropt from her eyes; that she could not refrain from weeping; and that she was filled with shame and blushing for all her sins, especially for the scandalous and impure life she had led for a twelvemonth past: That, after prayer, he said, "Now, Polly, do you forgive me? are you reconciled to me?" That she replied, "I heartily forgive you all the ill you ever did me; and, with the utmost sincerity, I pray, that God, of his infinite mercy and grace, may pardon all your great sins and highly aggravated transgressions, as well as my original guilt and actual offences, all my sins against a holy God, and neglect of the great salvation, and particularly my sinful compliance in defiling my body with carnal lusts." That he then pressed her to pray, kneeling at his bedside: that, after much blushing and backwardness, she complied; that she hoped the Lord, by his grace, enabled her to confess their joint and separate sins after a godly sort, and to ask pardon through the blood of  
Jesus;

Jesus; that the Lord smiled upon her in prayer, and she was not a little refreshed: That after prayer, he said, "I thank you, my lovely Polly, for your kindness and prayer. Now, as a testimony of our mutual forgiveness and Christian love, give me a parting kiss." Which when she had done, he said, "My dear girl, I would desire, with submission, to live for you, that I might make you my wife, and the partner of my bed; for I am sure I would be happy in you. But I know I am dying, and have but a few days more to live. My amiable dear, I wish you a husband worthy of you, that may use you according to your merit. I hope," added he, "you will not take it amiss, but esteem it a mark of my tender love and affection for you, if, when my two valuable friends return in the afternoon, I write a codicil to my will, appointing them your guardians till you arrive at the age of majority; and binding you up from marrying any man without their approbation and consent." To this she replied, "I cheerfully agree to have gentlemen of such worth and goodness for my guardians; and account it a striking instance of your love to a poor unfortunate girl, to appoint such worthy men to take care of me. And I promise and engage to follow their directions, and to marry no man without their special consent."

"We then returned to the sick gentleman's room, where we found Mr. — engaged in a serious conversation with him, relating to the wonderful displays of the matchless wisdom, unparalleled love, and sovereign grace of God in the contrivance, purchase, and application of redemption through Christ. What not a little surprised me was, that Mr. — was so far from speaking as a novice in religion, that he appeared to me to be a full-grown Christian, and uttered

the language of one well acquainted with the Christian life. He then told us of his conference with his dear Polly, and of all that had passed in the forenoon; at the recital of which the poor girl blushed and wept. He next told us, that he proposed to add a codicil to his will, if we would consent to be guardians to his lovely Polly. We replied, that we cheerfully would. The codicil was then wrote, signed, sealed, and attested as before. After delivering the will, with the codicil annexed, back to me, he said, "I bless God I have settled all my affairs greatly to my satisfaction; and I have no doubt, Gentlemen, but you will faithfully execute the trust you have undertaken, and be particularly kind to my lovely girl, and treat her as if she had been my lawful wife; for indeed I am married to her in love and affection. I have but two or three days more to live; I therefore beg it as a great kindness you will favour me with as much of your time and company as you can spare." We told him we would, and took leave of him for that day.

"Next morning Mr — and I called at the sick gentleman's at ten o'clock; and found him still worse, living by faith, and longing for a release from the clay-tabernacle. Miss Polly told me, he had slept very little, and spent a great part of his time in prayer, sometimes secret, and sometimes with an audible voice, to her great satisfaction; that she had, at his desire, read several chapters of the epistle to the Romans, upon which he made very proper remarks, to her real improvement and instruction; and that she had last night and this morning joined with him in singing hymns. After spending about two hours with him in prayer and religious conference, we joined in singing a hymn, and then went away.

"We called again in the afternoon, and found  
him

him still worse, but breathing after Christ, and longing to be in Immanuel's land. Polly told me, she had read to him some more chapters of the epistle to the Romans, and had been greatly instructed by his judicious observations. We spent about three hours with him, highly delighted with his truly Christian and heavenly conversation. We concluded with a hymn.

"He lived two days after this; and we visited him twice a-day, greatly pleased with his appearance and conversation. He was very bad in the evening of the second day, and I supposed he would not live many hours. I desired Miss Polly, whenever she thought he was near death, though it were in the middle of the night, to send the liveryman to us, and we would come. Early next morning, about four o'clock, the servant came and acquainted us, that his master was near death, and that Miss Polly entreated our attendance. We made the utmost haste, and entered the room together. We found him still alive, but very weak, though sensible. He said, "My dear Gentlemen, you are just come to see me die;" and desired us both to pray. He then said, "The last sand in my glass is just running; and in a few minutes I shall expire, and enter into the joy of my Lord. I encounter death, leaning on the Lord Jesus, and looking for acceptance in him. My trust is in the spotless righteousness of the great God-man; and I shall overcome death through the happy victory gained over that king of terrors by the Prince of the kings of the earth. I commend you, dear Gentlemen, and my beloved Polly, your ward, to the grace of the Lord Jesus Christ. Heaven shower down its richest blessings on your heads, and reward the eminent services you have done to the most unworthy of sinners. Come, Lord Jesus, come quickly. Into thy

thy hands I commit my soul, Lord God of truth, for thou hast redeemed me." He then slept in Jesus, having a tranquil countenance to the last, and apparently with very little pain. Tears gushed from all our eyes. Miss Polly, in particular, wept aloud, saying, " I have lost my best friend and benefactor. He is, however, to my comfort, I am persuaded, gone to glory ; and I am left to struggle with sin and corruption, under a dishonoured character, in an evil world. The Lord be with me, and preserve me from evil. Gentlemen, I commit myself to a God reconciled to such a vile sinner as me in the Son of his love, and to your protection ; praying you will not abandon me." We replied, we never would, but would take pleasure to do her all the service in our power. She told us, she had not been in bed ever since she came to wait on Mr — ; and that though she had not got a full hour's sleep for five days, yet she was surprisingly well. We ordered the livery-man to conduct her to her lodgings, advising her to go to bed, and get some rest, and assuring her we would visit her in the afternoon. Mr — then sent for an undertaker, and gave the necessary directions with respect to the funeral, which was appointed to be the second day after at six in the evening. I went to Doctors-Commons to get the will registered. Mr — and I dined together ; fixed on proper persons to accompany our friend's funeral ; and agreed to wear mourning for him as long as Miss Polly was appointed to do. The corpse was attended by the servant, and another person of my choice. After dinner we called for Miss Polly, who had just risen from bed. She wept on our entering her room, and welcomed us as her guardians. We then gave proper directions for her *mourning*s. At the time appointed for the funeral,

ral, all the gentlemen and ladies attended. Miss Polly came in a chair, attended by the liveryman. She made a very noble appearance; being a tall handsome girl, in the bloom of youth. After paying our last duty to the deceased, we returned to his lodgings; and all the company soon went away, except Miss Polly and her guardians. After paying the undertaker's bill, all arrears of rent, and engaging the liveryman as servant to Miss Polly, I proposed to open Mr ——'s cabinet, scrutoire, and trunks. We did so; and found, from papers which we read, that Mr —— had 15,000*l.* in the funds, and 3000*l.* in bank-annuities; that the clear rent of his estate in the country was 5600*l.* and that the arrears owing him amounted to at least 3000*l.* We found in bank-notes and specie no less than 5000*l.* Miss Polly owned she had saved 3000*l.* of the money he had given her, besides a vast quantity of valuable cloaths, a gold watch, jewels, and trinkets. We found a vast quantity of plate, two gold watches of his own, besides the two given to us on his deathbed, two that had belonged to his father and mother, his mother's jewels of very great value, and the richest of her cloaths. We found besides a prodigious quantity of wearing apparel of all kinds. Of all which we made an inventory. We found an inventory of his house in the country, which we guessed might, at a sale, produce 1500*l.* I ordered the liveryman, and the other person whom I had formerly called, to stay in the house all night, and not to go out upon any pretence whatever, till we should return next morning. We then went to Miss Polly's lodgings, where we supped. I then told Mr —— and her, that, from the notes I had taken, I found Miss Polly would have a fortune of no less than 33,100*l.* exclusive of the plate and jewels, which was a good deal more



than I thought it would amount to from the modest account given of it by our deceased friend. I then said, "Miss Polly, you have great reason to thank Providence, which has so liberally provided for you, above many others that have been brought into the same situation. I wish you may make a good improvement of so ample a fortune; and, as I hope you are religious, and will walk in the ways of the Lord, that you may maintain good works, and befriend the kingdom of Christ. Without this wealth will be a curse to you, and a plentiful fortune will aggravate your condemnation." She replied, "Sir, I can never be enough thankful for the undeserved goodness of God to me, a poor country girl, who am descended of honest and creditable parents, though they cannot boast of the advantages of birth and fortune. But poor as I was, I always thought myself too good to be a whore or kept mistress to any man. It has, however, been my lot, in providence, to be abused, and at the will of a gentleman, whom indeed I loved, and who has shown his regard to me in a way I could not have dreamed of. I adore an over-ruling gracious Providence, for inclining him to provide so comfortably for me, thereby setting me beyond the unhappy fate that others may be tempted to, of procuring a living by the hainous sin of prostitution. I hope, you Gentlemen, will be my friends and protectors; and that I shall never be left to do any thing to forfeit your regard. It shall, through grace, be my constant endeavour to walk humbly and inoffensively; and I shall always be proud to follow your advice." I told her, I liked her answer; that I hoped she would prove a good, virtuous, and religious girl; and that I would always be her friend. I then told her, that she ought to reserve Mr ———'s father's and mother's watches,

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all the family-plate, and his mother's rich cloaths, for the use of his brother, in case he should return; and that she might dispose of every thing else, except some of the worst of his cloaths, which she might give to Mr ——'s late, now her servant. To all this she very cheerfully agreed. I then told her, that it was my opinion, she ought to take a house of her own, and have two maids, one as a waiting-woman, and the other a servant of all work, and live by herself, and we would visit her frequently. She replied, she had thoughts of doing so, and would be directed by us. We promised to breakfast with her next morning, and concert what was proper to be done.

“ We accordingly called at nine in the morning, and were very politely received. I told Miss Polly, I knew of a very good house in Hatton-garden, where she would be very well accommodated. We went to see it; and Miss being very well pleased with the house, I took a lease of it in her name; and, by her directions, undertook to have it furnished next day in the afternoon. Mr —— and I spent the whole day in purchasing the several articles of furniture for Miss Polly's house, and ordered them to be brought thither next day at noon; of which I took a note, and presented it to her in the evening. I told her, that next day I would bring her two maids that had been recommended to me, as of unexceptionable characters. Accordingly that morning we went to Mr ——'s late apartments, in order to remove all his goods to Miss Polly's house. Hither the two maids came; and Miss Polly was so well pleased with their appearance, that she immediately engaged them. All the goods and furniture bespoke being brought to the house, I cleared the bills; and we supped there at night. Before I went away I called the three servants, and charged them

to be sober, faithful, and diligent in attending their lady, otherwise they would incur our displeasure.

“ We visited her every day, and were affectionately received. Miss Polly is a very sensible, judicious young woman, and delivers her sentiments with great readiness and propriety on any subject. On the Lord’s day following Mr —’s death, and every subsequent one, we conducted her to Dr —’s meeting in — street, whose ministry she greatly approves of. At her desire, I wrote down a plan of life for her, greatly to her liking. She then earnestly desired me to write an account of her whole history and present situation to her honoured parents, and invite them to town. “ I have the more reason not to delay this,” added she, “ as my worthy parents, by whom I was tenderly beloved, know not where I am, nor what has befallen me; Mr — having prohibited me from writing them.” I did so, and read the letter to her. She expressed her gratitude to me in the strongest terms, but said the character I had given of her was too favourable. She wrote a postscript to it with her own hand, informing her father, that the account given of her adventures was strictly true; that she was ashamed of herself, but hoped he would forgive her; that her guardians were gentlemen of religion and honour, and had her interest at heart; begged her father and mother would not only write me, but come to town to visit her, which visit she would endeavour to make turn to their advantage; and desired them, upon their arrival, to call for me. I sent off the letter by post, and in course had a return, expressing her parents great grief for the dishonour of their dear daughter, but blessing the Lord that matters were not worse; intimating their satisfaction with the account

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count of Mr ——'s happy death, and the settlement he had made in favour of Polly; thanking me and Mr —— for the great trouble and concern we had taken about her and her affairs; and concluding with a promise of setting out for London in a day or two. There was annexed a postscript, addressed to Miss Polly, importing her parents heartily forgiving her, praying she might live chastely and soberly, and concluding with good advice to her. She was much pleased with the answer, and longed to see her parents.

“Accordingly the very next day after the receipt of their letter, they came to town, and called for me. I knew them both at the first sight, Miss Polly being very like them. I immediately conducted them to her house, taking up Mr —— by the way, that he might witness the interview. It was very tender; and it was with the utmost difficulty they were kept from fainting in one another's arms. Miss Polly, on her knees, acknowledged her repentance for the life she had led with Mr ——, and prayed their forgiveness. This they cheerfully granted, with all the signs of love and affection. Her father then gave her an account of his family. It appeared he had three sons older than Polly, and two younger, and five daughters all born after her; that the three eldest sons were put to businesses, but all the rest were at home; and that he had gained some hundred pounds by his trade, so that the family lived comfortably. She told them she would bring her next eldest sister to town, and finish her education under her own eye; that she would give her father all Mr ——'s cloaths, linens, &c. except those that were to be given to his late valet, and to her mother some of her own, as she had too many; that she would soon go to the country along with her guardians; and if the sale of the furniture at the country-

country-seat turned out well, and the arrears due by the tenants were recovered, she would make some provision for her brothers and sisters. Her parents, very sensible and religious people, staid in town two days, and returned home in Miss Polly's chaise, which I bought for her the day before.

" Having advertised a sale of Mr ——'s household furniture against a certain day, we with Miss Polly and an auctioneer set out for the country-seat, and arrived the day before. The goods were immediately put into lots. We only reserved the family portraits, plate, and books; and every thing was sold, except Mr ——'s coach, chariot, and horses. The price they gave, after deducting all expenses, amounted to 1500 l. clear. The house, gardens, and inclosures, were let for one year at 250 l. and arrears were recovered from the tenants to the amount of 3500 l. I must now present you with an odd scene.

" After the sale was over, as we lodged in the best inn in town, near Miss Polly's father's house, in a morning, three country-girls, each of them with a son, aged between three and four years, called for Miss Polly. She gave them audience in our presence. They told her, they had been servants to Mr ——, and had been debauched by him, all in one month; and in one monthy they had been severally delivered each of a son; that Mr ——, when alive, had paid them a small sum quarterly for the maintenance of the children; and that they hoped, as their late master had not, according to their information, made any provision for them in his will, that so good a lady would not suffer them and their innocent children to starve. On looking at the boys, I was struck with their resemblance to the deceased; and told Miss Polly, that I had no doubt but they were his children. I told them, however, to produce evi-  
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dence that they had been in use to receive a quarterly allowance from Mr ——. One of them went out, and brought in his steward, who shewed us his accounts, and receipts of the young women; from which it appeared, he had allowed each of them 12 l. a-year, during pleasure. We also learned, upon inquiry, that the characters of the girls, who were all very young and handsome, were unexceptionable, except as to their commerce with their late master. Miss Polly, considering the whole affair, told them, that for one year certain she would give each of them 15 l. hoping that by that time Mr ——'s brother might return, and relieve her of the burden; but, if he did not, she would continue to give them some assistance. She paid each of them one quarter; and told them, she would give directions to her father to pay them quarterly thereafter. The young women bestowed ten thousand blessings on her, wishing her a husband worthy of so charming a lady; and begged she would permit the boys to kiss her hand, and thank her for her motherly care of them; which she granted.

“Miss Polly then invited her parents, brothers and sisters, and all her relations, to dine with her at the inn; when a sumptuous entertainment was provided. After dinner, having previously concerted the matter with us, I paid her father the following sums, viz. 3000 l. for the three eldest sons, 2000 l. for the two youngest, and 3000 l. for the four youngest daughters; promising to provide for the daughter that was to accompany us to London. She gave a warm exhortation to her brothers and sisters to behave dutifully to God and their parents, and wished them all temporal and heavenly blessings. They all expressed their gratitude in the most polite and affectionate terms, calling her their dearly beloved sister.

sister, whose extraordinary kindness, they said, they would never forget. I was never more delighted with a family of children, all of whom were very handsome, and well educated. The girl we carried to London, was about fifteen, and a most accomplished beauty. After our return, Miss Nancy (that is her sister's name) was put to proper schools for a genteel education. Mr —, the other guardian, conceived a passion for Miss Polly, which I discovered, before he revealed it to me. Mr — is the son of a city-merchant, who died several years ago, and left him his whole fortune, amounting to 5000 l. per annum in city-lands, and 10,000 l. in the stocks. As he lives soberly, he has saved about 10,000 l. more, which he has also put into the public funds; so that he has a very pretty fortune. He is a truly honest and religious man, aged about thirty, speaks little but pertinently, and is apparently of a narrow disposition.

"About five months after Mr —'s death, my fellow-guardian told me one day, that he was in love with Miss Polly, and would think himself happy to have her for his wife; that he had loved her from the first moment he saw her, and his love increased by her charming presence and agreeable conversation. I told him, I greatly approved of his choice; but desired him to consider her dishonour; that perhaps he was not thinking of that circumstance, and if he married her, might twit her with her misfortune. He answered, that he had considered that circumstance, and that he loved her as dearly as if she were to come into his arms a spotless virgin; that he would make a solemn promise, never to upbraid her with her misfortune; and that he would take it very kind, if I would hint the matter to her. I promised I would talk to her that very evening

evening on the subject; and would meet him at a certain tavern between ten and eleven. I accordingly supped that night with Miss Polly. After supper, her sister having retired, I began to jest with her, that she had certainly got a lover; when she hastily replied, "Dear Sir, I have got no lover, unless you reckon Mr — one, who has never spoke to me on the subject, though, from his behaviour of late, I suspect he has some views of making his addresses to me." I then told her what had passed betwixt him and me. She replied, "Sir, I am convinced, that Mr — is a worthy, religious man; but I am afraid he is very reserved, of a contracted disposition; and that therefore, as I am of a cheerful temper, frank, and generous, our dispositions may not correspond. Pray, Sir, what is your opinion? Tell me your sentiments sincerely, I know you have my interest at heart. I have followed your advice hitherto; and your frankness and ingenuity charm me. "Why, Madam," replied I, "a match with Mr — may be very much to your honour and interest, as well as his; and you may live very comfortably together, provided we can get a proper contract made between you and him. "If you love him so as you think you can pass your days with him as your partner for life, then I shall give you my opinion." "Sir," answered she, "I do not despise him; though I esteem him more for his piety, than his person; and as he appears to be affable and good-natured, it is possible I may be happy with him." "Why, Madam," said I, "if the case is so, I, as your acting guardian, cheerfully consent to your marrying Mr —, as soon as the limited time of your mourning expires; and I propose, as he has no near relations, so far as I can understand, that he enter into a marriage-contract with you, settling

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his whole fortune upon you and the issue of the marriage, in the manner he and I shall agree to; and you may trust to me, that I shall take care to have the settlement made as much in your favour as I can; for, Madam, believe me, I wish you well, and think you worthy of Mr — as a man on any terms whatever." She thanked me in the most obliging terms, saying, she would be directed entirely by me in this whole affair. I then took my leave of her, and went to Mr — at the — tavern; where I found him very dull, suspecting, that, from my long stay, I had been unsuccessful in my application to his mistress. I told him, that Miss Polly had always regarded him as a gentleman that feared God, and might in time come to love him as one with whom she might pass her future life; but that his reserved temper, and seemingly narrow disposition, were by no means agreeable to her; and that she was afraid, such a temper and her own, which was naturally open and generous, would be at perpetual war, and so might embitter their society; that however, if he was in earnest, she, with my approbation, would agree to a contract of marriage with him on certain terms, which I explained to him. He thanked me, and said, he would most cheerfully agree to any terms, to be possessed of a young girl of so much good sense, virtue, and piety; that he would visit her next morning, and make proposals to her; inviting me to dine with them.

"Next day I called at Miss Polly's house about one o'clock; and found Mr — and her engaged in a very serious conversation, and seemingly well pleased with each other. She told me in his presence, that Mr — had told her, that he had been in love with her from the first day he saw her; that he would reckon himself extremely happy to have her for his wife; and had made  
her

her proposals accordingly ; promising solemnly never to upbraid her with her misfortune, but to love and esteem her, as if he were to receive her an unblemished virgin ; that he had put a paper in her hand, written and signed by him, which she read, importing, that, if she consented, the nuptials should be celebrated the day after the expiration of the sixth month from Mr ——'s death ; that his own fortune amounted to 20,000 l. in the funds, about 2000 l. lying by him in notes and specie, and 5000 l. yearly of land-rent in London ; that he would defray the whole expense of the family out of his proper fortune, without touching one farthing of hers, except using all her goods in common ; that they should each of them settle their whole fortune on the issue of the marriage, if there should be any ; that if there should be no issue, in case of her predeceasing him, her whole fortune, gold watch, jewels, and apparel, should go to her friends, the household furniture excepted ; and in case of his predeceasing her without issue, his whole fortune without exception should go to her and her heirs and assigns ; that she should, during the subsistence of the marriage, have 200 l. yearly of pin-money, and not be called to account for her management ; be allowed the use of her own fortune, independent of him, and be at liberty, out of it, to give a portion of 5000 l. to her younger sister, who should stay in family with them till her majority or marriage. " Now, Sir," continued Miss Polly, " as you are in a manner my acting guardian, and I am sensible you have my real interest at heart, be pleased to give me your opinion on this whole affair, and I declare I will cheerfully follow your advice." I replied, " Madam, I think Mr ——'s proposals not only very reasonable, but extremely generous, and worthy

of acceptance. I am convinced he has a real love and affection to you, and if you can love him with a reciprocal regard, you may be happy in one another. My opinion therefore is, that you now declare your acceptance of his proposals, that the contract be executed, and the marriage celebrated on the day proposed. I, as your acting guardian, shall, with very great pleasure, give you in marriage to this worthy and pious gentleman, wishing the Lord may bless you in your married life, and make you the happy parents of a godly offspring." Miss Polly replied, blushing, " Sir, I accept of Mr ——'s proposals, and agree to be married to him on the day proposed, praying the Lord may bless us, and never leave nor forsake us." On which Mr —— rose up, and, in the most polite and affectionate manner, saluted her as his future spouse, calling her his dear Miss Polly. He presented her with the most elegant and rich gold watch I ever saw, and with a variety of jewels and trinkets of very great value, proposing to dine and sup with her every day till the longed-for day of his happiness should arrive.

" The day following, the contract was written, signed, and sealed, and delivered to me, in order to be registered. After this we shewed her all the public buildings and curiosities in and about London, and made several excursions to the neighbouring counties. About eight days after signing the contract, a young gentleman, seemingly in an infirm state of health, called for me. He told me, that he was Mr ——'s only brother, and was just arrived from the East Indies; that he was informed, his brother had made a settlement of his whole fortune, and that I was one of his executors; and that he would be glad to see the will. I immediately took it out of my desk, read it to him, and desired him to look at it.

" Sir,"

“ Sir,” said he, “ I heartily approve of this will. The girl to whom he has left his personal estate, I have frequently seen at her father’s house, though then very young, and think her deserving of it.” I then told him every thing we had done ; but that, though under no obligation by the will to do so, we had reserved his father’s and his mother’s portraits, their gold watches, his mother’s jewels and rich cloaths, with all the plate that belonged to them and their parents, for his use, if he chose to accept of them. “ It is very kindly and generously done,” replied he, “ and I am obliged to you for so valuable a present.” I then told him, that Miss Polly lived in town, had behaved very well, and was on the eve of being married to Mr —, the other executor ; and that, if he pleased, I would introduce him to her : I did so. We found her alone, very elegantly dressed ; and she made a most lovely appearance. She knew the young gentleman at first sight, called him by his name, and welcomed him to her house, expressing her regard for him as a worthy young gentleman, and the brother of her kind and generous benefactor deceased. He politely thanked her ; and said, “ Madam, Mr — has told me every thing. I approve of the settlement made by my brother ; and thank you kindly for what you intend for me ; which I will cheerfully accept of, and requite the favour. I congratulate you on your intended marriage with Mr —, who, this gentleman assures me, is a person of real worth and merit, as well as of a plentiful fortune.” He then told us, that he had been near seven years in the East Indies ; that he had been very successful in trade, having made a fortune of about 40,000 l. ; that he had lived soberly, and in the fear of God ; but that, finding his health declined, he had returned to pass the remainder

mainder of his days in his native country, and if he recovered, would marry. Miss Polly, learning he would stay some time in town, politely invited him to dine and sup every day at her house, with her guardians; and that she expected her destined spouse would come in a very short time. Mr — came accordingly, and Mr — seemed to be very fond of him.

“ We continued to dine and sup every day with Miss Polly, till the long-expected day to both arrived; when they were married, in consequence of a special licence, in the parish-church of St Andrew, Holbourn, Mr — and I being present. We dined with the bridegroom and bride, at the house of the latter; and the entertainment was conducted with the most cheerful and innocent festivity. After dinner, Mr — said, “ Madam, I am infinitely obliged to you, for your diligent attendance on my brother in his last sickness; I bless God for the joyful information that he died in the Lord; I congratulate you on the large fortune he bequeathed to you, on your living virtuously and piously, and on your marriage with this worthy gentleman; and I, from the bottom of my heart, wish you all happiness. And, Madam, seeing you have been generously pleased to make me a present of what belonged to my honoured parents and grandparents, which I have cheerfully accepted; I hope you will now oblige me in taking this East-India bond for 5000 l. which I give you to dispose of for your own use only. I will release you from the maintenance of my brother's three children, which I will henceforth charge myself with. And as I love your young sister, Miss Nancy, if once my health were re-established, I will make my addresses to her, and be proud of being more nearly related to so accomplished a lady. Miss

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— very politely returned the compliment, and said she would be equally proud of being related to him, and his marrying her sister would be a great honour to her father's family.

"The bridegroom then said, "My dearest Polly, my beloved wife, as Mr —'s libraries both in town and country are yet entire, and as I have a large library of my own, which I am daily increasing, I propose, if it is agreeable to you, to give the whole in a present to Mr —, who has been a faithful and affectionate guardian to you." She replied, "I most cheerfully consent; and beg you, Mr —, my faithful and respected guardian, will accept of my husband's offer." I told them, I was greatly obliged to them for so valuable a present. We passed the rest of the day in innocent mirth and pleasantry. After supper, and performing family-worship, which devolved on me, the happy couple were conducted to bed; and all the company retired, after being previously invited to breakfast with them next morning. I accordingly called next day, and was politely received by the married couple, pleasure being painted on their looks. Mr — told me privately, that he was very well pleased with his dear Polly, and that he had never known a woman before, having always lived piously and chasteiy. I congratulated him upon his felicity, and told him I hoped my destined happiness was not now far distant. O my lovely Fanny, when shall we be happy in mutual embraces? O time and distance, fly away, and bring my beloved fair-one to my longing arms. Mr —, who is daily recovering, seems to be very fond of Miss Nancy, who is an accomplished beauty.

"Thus, my dearly beloved Fanny, I have, in a series of letters, given an account of Mr —'s happy death, and the good fortune of his kept mistress,

mistress, with her comfortable marriage. I have spent a great part of my time in this affair, which has not been altogether unpleasant and lost, as I have got a library well worth 1500 l. consisting of the best books in most languages and faculties, and which I hope will ere long afford a learned entertainment to the lovely object of my heart. I resolve to send all the books to my own house in the country, which I have ordered some time ago to be repaired; and will go down thither in a few days. Mr and Mrs — are very happy in one another, and their love seems to be increasing every day. She is indeed a very agreeable woman, and, in my opinion, exercised to religion. After she came to her house in Hatton-garden, she performed family-worship regularly morning and evening, calling all her servants to attend; and this, though otherwise a very bashful young woman, she did herself, at all times except when I and Mr — were with her, when one of us performed. She constantly attended public worship on the Lord's day, and was careful to sanctify that day of sacred rest. Since her marriage Mr — is as punctual in religious exercises, and takes pleasure in instructing the servants every Lord's day evening. Happy were it for this city and the whole nation, and what a blessed influence would it have on the interests of religion, if every master of a family were to tread in the laudable footsteps of this worthy gentleman and lady. I hope I and my Fanny will profit by so excellent a pattern, and make our house a house of prayer when we are happily married.

“ To conclude this subject, I must inform the dear object of my heart, that I one day asked Miss Polly, as she said she had saved 3000 l. of the money given her by Mr —, what money in whole she had received from him, after his carrying

ing her off from her father's house. She told me, that, upon their arrival in town, he placed her in lodgings at three guineas a-week, which consisted of two rooms on a floor, and she got a very sober maid, pretty far advanced in life; that he laid out about 500 l. in purchasing a gold watch, rings, trinkets, and cloaths for her; that he used frequently to dine, but always sup with her, for which she provided a genteel entertainment; that he seldom visited her without presenting her a bank-note or a purse of guineas, and regularly paid the rent of the lodgings every month, she passing as his wife, and being called by his name; that he was excessively fond of her, though she admitted his embraces with reluctance, being ashamed of the sin and infamy of her life; that, notwithstanding his protestations of constant love, which he sometimes violated by visiting Miss — and some other celebrated courtezans, she was afraid he might one day abandon her, and therefore she was resolved to live as soberly as possible, that she might save a little money to preserve her, in such an event, from misery and prostitution, which she always abhorred. "This gentleman's conduct, indeed," continued Miss Polly, "shews the extreme folly of men in squandering away their time, strength, and fortune on kept mistresses, who are generally so unwise as to throw it away in lewdness and dissipation, and at last die in rage and the utmost wretchedness. Miss — informed me, that several years she had received from her keeper and other gallants about 10,000 l. annually, and had not saved sixpence of it. And the two strumpets who lived in the same house with me, the one kept by a young nobleman, and the other by a middle-aged eminent merchant, received very large sums, which they waste in debauchery, and are perpetually



usually poor. There is not one of them faithful to their keepers, and their lewdness is so extravagant that they even hire gallants. Many gentlemen reduce themselves to ruin by these abandoned women, and I have heard of some that have ended their wretched days, to avoid the disgrace of beggary, by their own hands. Thus many men spend their time in the vile embraces of the most abandoned women, bestowing far greater sums upon them, than would maintain a chaste wife and family, and prefer the lewd caresses of these impudent whores to the pure and unsullied pleasures of the connubial state. And what a pity is it that some expedients are not contrived for exterminating those shoals of whores with which this city abounds, to preserve the thoughtless youth from utter ruin; for there are many thousands of them, who live only by prostitution?"

A few days after Miss Polly's marriage, Henry left London, and retired to his country-seat, from whence he every week wrote the most affectionate letters to his dear Fanny, pressing her to return, and bless him with the possession of the dearly beloved object of his heart. Though I was delighted with every letter in the large volume of their correspondence, yet I had only time to extract the select histories and anecdotes, of which I have given the reader a specimen in the preceding chapters of this second part, reserving the rest as a noble entertainment for the sequel of the work.

I staid much longer in this excellent family than I intended, being charmed with the conversation of the truly amiable Henry and Fanny, than whom I never saw two persons more equally and happily yoked. They seemed to be actuated by one common soul, to have the same passions and sentiments, the same ideas and conceptions, the same pious turn, and the same happy bias to reli-  
gion.

gion, humanity, sympathy with distress, zeal for the divine glory, and to be possessed of every qualification that is esteemed characteristic of true goodness and excellency among mankind. So true it is, that the righteous is more noble than his neighbour; and that the godly have an excellent spirit in them.—Happy Henry and Fanny! long may you live to be ornaments to the religion of Jesus; of which you are such distinguished professors; to spread the knowledge of his renowned name among the ignorant, the thoughtless, and the profane, that they, like you, may wait for the coming of the Desire of all nations, and may instruct their children to praise the name of the Lord, and join in the church's prayer, Come, Lord Jesus, come quickly. Amen.

C H A P. VI.

*Mally's account of the life and happy death of Peggy a servant-maid.*

**A**FTER this Fanny gave me the volume of correspondence that had passed between her and her favourite Mally, both before and after her marriage. Though Mally was only a servant-maid, yet she appears to have a solid judgment, good sense, and a sound understanding. Before her marriage she relates, in her letters, several excellent anecdotes, besides her own adventures. I extracted the most striking, of which I shall here insert two, reserving the rest, with some others this accomplished lady afterwards gave me, for the third part.

“Dear Madam, you will remember Peggy —, to whom and to me Betty — left all her cloaths, to be sold for defraying the expense of her funeral; but which you generously discharged for

for us \*. I was intimately acquainted with Peggy, whom I always took to be a religious young woman, though weak. Some time ago she fell into a slow fever; and I, being near her, visited her often, and endeavoured to impress her with the thoughts of death, and a suitable concern about the salvation of her soul. She appeared very stupid and unconcerned; at which I was amazed. I asked her one day, how it happened, that she, who had been in use to talk about religion pretty sensibly, should now be quite silent and sullen? She answered, "Alas! I was no more than a fair hypocrite and a painted sepulchre; I had a profession of religion, but not the practice; though I often talked of it, and had some knowledge of the doctrines of the gospel, yet I was quite naught at bottom; and am now afraid I must have my portion with hypocrites and unbelievers, in the place where the worm dieth not, and the fire is not quenched." I told her, that the mercy of the Lord endureth for ever, and his grace faileth never; that while there was life, there was hope; that some were called even at the eleventh hour, and some just at the point of death, as was the case with the thief on the cross; and that I knew a late instance of the amazing grace of God in the salvation of a young man, who had led a very graceless and profane life, when within a few hours of his death †: that it was therefore her proper business, in the view of death and judgment, to return to the Lord in the exercise of faith and repentance, crying to him, that he would now call her effectually by his grace, and enable her to disclaim and renounce all her own righteousness, and submit to the righteousness of God; that whatever her sins had been, and

\* See above, p. 323. † See above, part 2. chap. iv.  
whatever

whatever hypocrisy she had practised, the call of God was exhibited to her, and her plain duty was to believe in Christ, to the saving of her soul; that unbelief was the only damning sin, according to that saying of our Lord, *If ye believe not that I am he, you shall die in your sins*; which imports, that unless a person believe that Christ is the Messiah, the Saviour of the world, and a Saviour to the person in particular, that person must die in his or her sins; for he that believeth not, shall be damned. I therefore charged her to accept of the Lord Jesus Christ by faith, and rely upon him alone for salvation; and concluded, with begging her to be more particular, and favour me with some account of her life.

“ Peggy answered, “ O, that I could by faith apprehend the righteousness of Christ, and lay hold upon him as the Lord my righteousness, saying, In him I have righteousness, and in him I shall be justified. O, that he would pardon all my hypocrisy, insincerity, double-dealing, lying, and dishonesty. You will be surprised to hear me confess some of these sins; but I must acknowledge them to my shame, and pray a gracious God to forgive me all my trespasses, which are indeed highly aggravated, as being committed against clear light and knowledge. I am about twenty-six years of age, and have served in different families since I was twenty. I was early instructed in the principles of religion; and I dare not charge my sins to ignorance. I have many times read the Bible, and other good books. I made a shew of attending gospel-ordinances, and prayed evening and morning; but was all the time an hypocrite, a stranger to the life and power of religion. I cannot charge myself with a variety of gross sins. I was never addicted to whoring, drinking, or swearing. I am yet a pure virgin.

The first service I made was in a family that kept lodgers. Among these was a spruce young gentleman, who made several attacks upon my chastity, though you know I have no charms of beauty to boast of, but am not ugly. I happily resisted all his attempts, and he forbore tempting me. But having naturally a covetous eye, and being fond of fine cloaths, to be revenged on this gentleman for his rudeness to me, I at different times stole from him to the value of three guineas; and was never discovered. Soon after he went away, and I heard died not long after in his own country. My conscience often checked me for these acts of theft, and I have made no use of the money to this day; but it lies in my chest, wrapped up in a linen rag, in six half-guineas. I was so ashamed of what I had done, that I was never left to repeat such a crime, though I had temptations and opportunities; and I have not looked at the stolen money for these five years. Another sin I have been much addicted to, was lying, in apology for faults, such as denying the breaking of stone and china utensils, even when I broke them, passing time idly when sent on errands, mincing and concealing truths and facts, and hiding the faults of my fellow-servants. I had a good deal of remorse for all these offences, and happily got the better of them for about a twelvemonth past. I now foolishly thought I was righteous enough, as I could not charge myself with any open violations of the law of God; and so went about to establish my own righteousness, thinking to recommend myself to God by my own religious performances. So foolish was I, and ignorant of the spirituality and extent of the divine law, that I placed the whole of religion in the performance of duties, if I had any thing of a good frame therein, without regard to the heart, and the exercise

ercise of faith and other graces. I considered every attendance on gospel-ordinances, every prayer, every perusal of a chapter of the Bible, or portion of a divinity-book, as an addition to the stock of my righteousness, which I was laying up as a defence against wrath, and a fund of merit to recommend me to the favour of God through Christ. Such has been my wicked life, and thus have I been destroying myself, a stranger to God and real religion."

"I replied, that I never had suspected her to be such a person; but told her, that she ought to make restitution of the stolen money, and cry earnestly to God, that he would make her thoroughly sensible of all her sins, and induce her to fly to the fountain of Christ's blood for washing and cleansing. "I would," said Peggy, "have made restitution long ago; but as the gentleman was dead, and I knew not where he lived, or to whom to remit the money, I let it lie by me, without applying it to any use. I have heard, that ministers direct, that, if the party robbed be dead or cannot be found, the stolen goods should be applied to charitable uses. If you, Mally, will take the money, and give it to the poor, it will be some satisfaction to me." I told her, I was going to make such a proposal to her, but she had happily prevented me; that I would take the money, and give it away to some poor distressed families. She gave me the key of her chest, and bade me open it, directing me where I would find the money. I took it, and having changed it for silver, I, in two days, gave it away to about a dozen poor people, to whom it was a very seasonable supply.

"I very frequently visited, and prayed with this poor young woman, and found her much employed in prayer, earnestly supplicating a throne of grace for pardoning mercy. She would

sometimes say, " I loath and abhor myself for my horrid sins and vile hypocrisy. O Lord Jesus, sprinkle me with thy blood, and make me throw away the rotten rags of my own righteousness, and put on the spotless robe of the Redeemer. O, make me submit to the righteousness of God. Nothing else will be a cover for my guilty soul." Her fever continued, and she grew daily worse and worse. At last the Lord heard the voice of her supplication, and filled her with joy and peace in believing. She was continually extolling the riches of grace, and exulting in the obedience and satisfaction of Christ, as her righteousness before God; wishing every sinner and every hypocrite would come and shroud themselves under that glorious cover. I frequently prayed with and for her, and enjoyed a good measure of the Lord's presence every time. When she drew near her end, she gave me the key of her chest, telling me, she had saved about four pounds, and desired me, out of it, to defray the expense of her funeral, and if any thing remained, to apply it to my own use, together with her Bible, and all her other books; and send all her cloaths to her sister in the country. I promised to fulfil her orders. After this she said, " I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me. O, to win Christ, and be found in him, clothed with his righteousness. O when shall I come and appear before him! Come, Lord Jesus, come quickly." She then fell into the agonies of death; and, after a very painful struggle, cried out, " Now the warfare is accomplished; now shall I be made perfect and comely

comely through the righteousness of my Redeemer. Behold, God is my salvation; and I shall see him in glory. Lord Jesus, receive my spirit." And so she slept, I hope, in Jesus. Jenny —, whom you have seen, and taken notice of as a brisk merry lass, frequently visited Peggy along with me, and appeared to be much affected with her speeches and prayers. I got her buried for less than three pounds, and the surplus of the money she allotted to me, I gave away to the poor, retaining nothing but her books.—I have given you, my dear Madam, the above short history, as I know that every instance of the salvation of souls will rejoice your heart, and make you bless God for Jesus Christ his unspeakable gift."

C H A P. VII.

*Mally's account of the life, disaster, conversion, sickness, recovery, and marriage of Jenny, another servant-maid.*

**M**ALLY, in a series of letters to Fanny, entertains her with the following history of Jenny, with which I shall conclude this part.

"Dear Madam, about two weeks after Peggy —'s death, Jenny — was seized with the same fever that had proved fatal to her. As she was a buxom lass, handsome; and dressed well; as she was noted for a fine singer, and when she came to our house, would entertain us with a song; I had no notion she was much attached to religion. She sent for me, the day after she fell ill; to a friend's house, whither she had retired. As I found her very sick, I began to talk to her of our lost estate by nature, of our utter inability to help ourselves, of the method of our recovery through the grace and righteousness of the Lord



Jesus, and his willingness and all-sufficiency to save sinners, however wicked and vile; and earnestly recommended to her to believe in the Lord Jesus Christ, for the salvation of her soul. She thanked me for my seasonable speech, and said, "I have nothing to trust to but the mercy of God reconciled to sinners in the Son of his love; his righteousness is my only support and defence; and to free grace will I ascribe all my salvation." She desired me to sit down on her bedside, and then addressed me as follows.

"My dear Mally, I hope I have not been unmindful of the great salvation, and the concerns of my soul. I have indeed been a little too forward, and given too much way to the natural merriment of my temper. I am now about five and twenty years of age, and have been in service since I was sixteen. I had a religious education; but when I went to service, and some time after, I never regarded religion further than going to church with the family on the Lord's day. A melancholy disaster that befel me, and which I never told to any body, first awakened me to consider my ways. When I was near eighteen years of age, a sober young man, a cabinetmaker, made love to me, and I loved him; he frequently visited me, and I encouraged his addresses. Neither by word or action did he shock my modesty. The day on which he visited me last, some of my master's sons had brought in a novel or romance; I have forgot the name of it. Towards night, I fell a-reading the vile book, when all the family were abroad at supper; and having got my passions heated and my fancy fired with reading a wanton love-adventure, my lover came into me; and perceiving nobody but me in the house, began to kiss me, and use other indecencies; and my passions being in a violent agitation through  
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the wanton story I had been reading, I, with very little reluctance, yielded to his desires; whereas, if I had not been in such disorder, I am confident I would have briskly resisted the vile attempt. After perpetrating the crime, I could not look at him without blushing and confusion; and was just about to confess my shame and folly, and the misery I had wantonly brought myself to; when he said, "Dear Jenny, I am sorry for what I have done. I am fully convinced you was a virgin, and be assured I will marry you;" and so went off, leaving me in confusion. Conscience soon smote me for my sin; and represented, that, for a momentary pleasure, I had sinned against God, defiled my body, and, if I should happen to be with child, ruined my character for ever. As I had so shamefully given up my honour, I was afraid the young man would entirely forsake me. The lascivious book, which had heated my passions, I threw away, resolving for the future never to look at such books again. I became uncommonly melancholy, and spent the whole night almost without sleep, being burdened with a piercing sense of my sin and shame in the loss of my honour. The conviction of my great sin set me a-praying, a duty which I had wholly neglected ever since I came to service: and the awful threatenings in the Bible against uncleanness terrified me. I expected my lover would have called for me next day, according to his custom; but he did not come. I made inquiry after him, and found, that the very next morning after our unhappy affair he had embarked on board a ship for London. I was now terrified I might be with child, be turned out of my service, and be a disgrace to my father's family, who, though poor, were sober and religious; and I had a dismal train of direful apprehensions exhibited to my mind. I was, however, soon undeceived, and blessed

God there was likely to be no child to expose my dishonour. I began to read the Bible and other good books; made conscience of prayer evening and morning, and oftener when I had opportunity. I was impressed with very strong convictions of my natural depravity, of my original sin, and my aversion to God; my utter incapacity to contribute towards my relief, and the absolute necessity of regeneration, and faith in Christ, in order to salvation. These convictions I endeavoured to cherish as much as I could; and I daily plied the throne of grace for the Lord's bestowing mercy on so abominable a sinner. I diligently attended the dispensation of gospel ordinances, and received no little benefit by Mr —'s very evangelical ministry. At length the Lord inclined his ear to my cry, brought me out of the fearful pit and miry clay of a natural state, and proclaimed peace and pardon to my soul. Since that time I have, through grace, been endeavouring to keep a conscience void of offence both towards God and man, living mindful of the one thing needful. I gradually recovered from my melancholy, and resumed my natural cheerfulness, as not thinking a little innocent cheerfulness inconsistent with the fear of God, though I am now convinced I have exceeded therein. I have never since been directly tempted to lewdness; but have had indirect attacks made upon me, which I resisted by flight. Several proposals of marriage have been made to me; all of which I rejected, through an aversion I had conceived to men, occasioned by my shameful fall. I could never bring myself to marry a man, who was expecting to get a virgin, when I knew I was defiled. I now lay my account with death, which will set me beyond the reach of all snares and temptations, all sins and sorrows."

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“ I asked her, if she had ever heard from her base lover. She answered, she was informed he was still living in London, unmarried, and led a religious life ; but that he had never wrote her. Jenny, after this, grew daily worse, and had a very edifying and instructive conversation. I spent as much time as I could spare with her, and was not a little delighted with her truly Christian speeches, as she is a sensible and intelligent young woman. At length she turned very low, was incapable of speech, and it could only be perceived that she breathed. She fell into a profuse sweat and long sleep, from which she awaked greatly refreshed. From that time she recovered daily ; still praising the Lord for the exceeding riches of his grace, with submission to the Lord to spare her, or remove her at his sovereign pleasure.

“ One day, when she was so well recovered as to be able to sit up by day, and walk through the room, and was proposing in a few days to return to her service ; a genteel young man, neatly dressed, called for her, and being introduced, while I was there, told her, that he had only come to town from London the day before, was very sorry to hear she had been ill, congratulated her on her begun recovery, and affectionately asked her how she was. Jenny then said to me, “ This is the young man, of whose shameful and sinful commerce with me I told you formerly.” Then turning to him, she said, “ I have been sick nigh unto death ; but the Lord hath been graciously pleased to grant me a respite. I can hardly look at you without blushing, and deep remorse for my shameful and easy compliance with your vile proposal. But as I hope the Lord hath mercifully pardoned that and all my other sins, I from my heart forgive the wrong you did me, and your basely leaving me upon it ; and I pray, that God  
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may forgive you, and bring you to a due sense of your sin, so as you may fly to the atoning blood of Jesus for pardon and cleansing." He replied, " Dear Jenny, I was and still am sorry for what happened. When I came to you that night, I had no bad intention, as I knew not a woman before, nor have done since; but that night you looked so charmingly pretty and beautiful, that I was in a moment fired with love to you; and the fury of my passion impelled me to use you indecently; and your faint resistance, together with my violent passion, hurried me on to the commission of a guilt, which has been matter of great grief to me ever since." She then explained the cause of her easy and shameful compliance, as she had formerly told me. Upon which he informed her of his uneasiness and repentance; expressed his hope that the Lord had pardoned his great sin and guilt in that vile affair; and then added, " Dear Jenny, you know that that night before my departure, I promised to marry you. As I am now returned to this place, I am ready to fulfil my engagements to you, and hope you will make me happy by signifying your consent. I will settle here; and as I have some money, and good friends, I hope we shall live comfortably together." She told him, that she had rejected several proposals of marriage, some of them very advantageous; and that she would consider his offer, desiring him to call at her next day, at the same hour. After his departure, she asked my opinion. I told her, I thought she should accept the offer, and give him all decent encouragement. She earnestly desired that I would be present at their next interview.

" The young man called accordingly next day, when I was with Jenny; and addressed her thus.

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“ I hope, my dear Jenny, you have considered the proposal I made you yesterday. I sincerely regret the injury I did you ; and your unexpected easy compliance gives me not a bad idea of your virtue, as you have explained the cause. I own I love you sincerely, and your concern about serious religion increases my regard to you. If you will be pleased to consent to my proposals, and so render me happy, I will order the banns to be proclaimed next Sunday. I hope, my dear, you will not oppose a project I have very much at heart, both for doing justice to an injured girl, and gratifying my own inclination ; and I hope this young woman, whom I take to be your confidant, will not be an adversary to me, in an affair upon which my future happiness depends.” To this I very hastily replied, “ Not, I, Sir. I appeal to Jenny, if, when she asked my opinion, I was not an advocate for you, and advised her to encourage your addresses.” He answered, “ Good young woman, I am obliged to you. Then, my dear Jenny, my destiny depends upon you. Be merciful, and pass a favourable verdict.” To all this, the sensible girl replied, “ My dear John, you know I had a regard for you from the first day of our acquaintance ; and had you not robbed me of my honour in an evil and unguarded hour, and thereupon abandoned me, we might have been happy in one another long ago : but as we were then young and thoughtless, I adore the gracious providence of God, which hath brought good out of our evil, by awakening us both to a serious concern about our most important interests ; and I hope, as we loved one another when in an unregenerate and carnal state, our love will be more lasting and permanent, when we consider ourselves as heirs together of the grace of life, and candidates for life and immortality.”

mortality \*. I therefore, dear Jack, accept the proposal of being your wife; expecting you will never upbraid me with my former folly, but treat me tenderly and lovingly as an affectionate husband, and as your beloved partner for life." Jack replied, " My amiable Jenny, I am in raptures on account of your admirable answer, and will think every day a year till I possess all my Jenny's charms. Will you therefore, my charming dear, consent, that the banns be proclaimed next Sunday [it was then Thursday], in order to our being married on Monday?" " No," answered Jenny; " as my health is not yet confirmed, as I am still in a weak condition, and have many things to provide, I would rather chuse to have our marriage deferred for a few weeks. At any rate, as you and I profess to be Presbyterians, as we should as such walk orderly, and as I hope we both heartily approve the laudable rules of the church to which we belong, I insist that our intended marriage be proclaimed for three successive Lord's days." " Well," answered Jack, " though I can brook no delay, yet I consent to the three days, but will not wait one day longer for the completion of my happiness." He then rose up, and most affectionately saluted her as his dear mistress, and beloved future wife. Upon this Jenny gave up her service, and grew stronger every day. Jack visited her frequently, sometimes when I was with her; and I was greatly pleased with their loving and instructive conversation. Jenny prevailed on me to be her principal bride-maid. The Tuesday after the last proclamation of banns, this lovely couple, much about the

\* Upon this Mally remarks, " I could not but admire the good sense and piety of Jenny, in this fine speech."

same age, were married in Jenny's friend's house, where they supped, and then went to a house the bridegroom had taken and furnished; where they were decently bedded. We had no other company but the amiable pair, two bridemen, and two bridemaids. The whole ceremony was conducted with the greatest decorum, and harmless festivity. Thus, Madam, can good people in low life manage their affairs in such a manner as to reflect honour on religion, and set a pattern to those in higher stations. Happy were it for many, if youthful frolics, and the shameful falls of young people were succeeded by like repentance, and issued in a mutual reparation of injuries, and compassion to our weak sex. Jack and Jenny are happy in one another; both have the fear of God before their eyes: their house is an house of prayer; and their former folly, as it constantly reminds them of the frailty of human nature, and the natural bias in every one to go astray, serves to excite their caution, and promote their love to God and to one another in the truth."

I shall now shut up this second part of these Memoirs; which I cannot do to better purpose than in the words of the judicious Mally, in her reflections on the anecdotes related by her in this and the preceding chapter.

"Thus, Madam, I have, in several successive letters, related to you the stories of my two friends Peggy and Jenny, which I hope will afford you some entertainment at a leisure-hour. Upon the whole, we may learn the folly of uncharitable thoughts, and the vanity of prejudice. I always took Peggy to be a real Christian. I was mistaken. She did not commence such till she was on her deathbed. Jenny did not appear to me to regard religion at all, though she was an exercised Christian. The views of death made a discovery



of the state of both ; and I wish that Mrs — and her once favourite Mally may be as ripe for death, when the awful time appointed of heaven comes, as those two poor girls were. We may see into what sins and follies some of God's elect may fall before conversion, and how he makes even foul crimes the happy means of awakening them. Peggy was a thief, a liar, and an hypocrite ; and the guilt of those sins forcibly impressed on her conscience, in a day of God's power, made her loath herself for all her abominations, renounce her hypocrisy and self-righteousness, and place all her confidence in the merits of the Redeemer. Jenny was a thoughtless, secure sinner, living unconcerned about God and her soul ; when the loss of her virgin-innocence, shamefully thrown away, awakened her to a conviction of her guilt and sin, made her repent in dust and ashes, and embrace the Lord Jesus as her only Saviour. The Lord makes use sometimes of sharp afflictions, sometimes of straits and difficulties, sometimes of law-threatenings, at other times of gospel invitations and promises, and other methods, for saving sinners. But whatever means he employs, he always makes them effectual for accomplishing the designs of his mercy. You and I, Madam, have seen several remarkable instances of the efficacy of divine grace in the salvation of souls ; and have reason to bless God, that the Lord doth not, even in these degenerate times, leave himself without a witness in making conquests of the subjects of Satan by his victorious grace. Happy those who are enabled to submit to the sceptre of grace and righteousness, and glorify the exalted Redeemer in a course of holy obedience to his law."



